

METHODIST REVIEW.

(BIMONTHLY.)

J. W. MENDENHALL, D.D., LL.D., Editor.

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METHODIST REVIEW.

JANUARY, 1891.

ART. I.—THE GOSPEL OF JOHN.*

It has been discovered by the Tübingen critics that the early Christians were distinguished above all other men for their rascality. They secured unity of belief, but secured it by fraud. True, they reformed morals, they reorganized civilization, they gave to the world a body of truth which the best part of mankind continues to regard as inexpressibly precious; but they accomplished all this by the use of the basest deceit. Among the books which we have from this time is a gospel which is notable for its lofty spirituality; but it is a forgery. Some cunning deceiver contrived it, invented its dramatic narrative, invented its inimitable delineations of character, invented the intense loyalty to the truth which is its vital spirit, excogitated out of his own brain those traits which give to the personality of Jesus an added charm, and then published the whole to the world as the work of the disciple whom Jesus loved. For all the ages since, the Christian world has drawn from this gospel much of its best spiritual food, but it has fed upon lies; has gathered from it, too, some of the most important precepts for the guidance of life, especially the new commandment of self-sacrificing love (John xv, 12-17); but this is a pure invention. The post-apostolic age, the middle age, and the modern age have alike been standing on a rotten foundation, for the harmony of early Christian belief, the so-called Catholic faith, on which they rest was achieved by an audacious imposture.

* This article is the first of a series to be published during the year on New Testament books. John's Gospel is the battle-ground. The victory already won is described by Dr. Crooks.—EDITOR.

It is well sometimes to carry logic to its extreme consequences; for the *reductio ad absurdum* instantly awakens the suspicion that there must either be a flaw in the reasoning or a falsity in the premises. Now we all know that a forgery contains, or is likely to contain, some weak point by which it is self-detected. We know that for a man to write in the style of the century preceding him without being betrayed by his speech is a most astonishing feat. The language has undergone subtle changes; new words have come in or old words have a more or less modified meaning; current thoughts are expressed in new forms of phrase; ideas which were in solution have crystallized and have found appropriate formulas; these and a thousand like difficulties beset the writer who throws himself into the century preceding him and attempts to think its precise thought and to speak in its precise terms. And yet, according to Tübingen and Tübingen's followers, this is the feat accomplished by the pretended author of St. John. If ever a writing was wholly of its assumed times the gospel of John is; the thought is Jewish, the feeling is Jewish of the period of Christ. The sense of expectancy is every-where, and the passages of the Scripture which describe the Messiah come readily to every lip. All this, after it had passed away and had become a tradition, is caught and reproduced without a single defect by the pseudo-John, who furnishes us the fourth gospel. This is hard, very hard, to believe, and the modern critics must excuse us if we demand from them most convincing proofs.

It is time, however, to look at this theory of the origin of John's gospel more in detail. Briefly stated, it assumes a contrariety between Peter and John, on the one side, and Paul, on the other, which in their disciples developed into an irreconcilable feud. The Church was hopelessly torn asunder by a Petrine or Jewish doctrine and a Pauline or Gentile doctrine of Christ. This continued until the latter part of the second century, and then some one wrote in the name of John the fourth gospel, and in it reconciled the opposing schools. He thereby created the Catholic faith which has ever since been received. This theory of a late origin has been extended to other New Testament books, for the Tübingen critics have written with entire independence of each other. Their positions, though substantially agreeing, are by no means the same in particulars.

With regard to John, Luthardt puts the theory, as presented by Baur, in this form:

The gospel of John was written with a definite purpose. It wished to put an end to the old antagonism between the Pauline and Judaistic parties. It touched, but did not go into, the particulars of the various questions of the second century, such as Montanism, Gnosticism, the Logos doctrine, and the passover controversies. This it did in order to raise the differences to a higher unity, and thereby to found the Catholic Church. Hence, at the earliest, it may have arisen about 160. It was attributed to John because it united itself to his genuine book, the rugged Jewish, anti-Pauline Revelation, ennobling this by its high, free spirit; and therefore from the outset put itself under the ægis of that honored apostle. It borrows its material from the synoptists, but remodels and transforms it to its purposes "forth from the Christian consciousness" in the freest manner, making the history, with strictest consistency, subservient to the idea.*

R. W. Mackay, one of the English representatives of the Tübingen opinion, thus expresses it:

The gospel [John's] is rather the culminating expression of speculative Christian theology; a definitive repudiation of Judaism in favor of the new religion of "grace and truth" (chap. i, 17), a concentration of all the scattered rays of spiritual life—of the doctrines of faith and works—of all that was really available and valuable in the inventory of Montanist or Gnostic, in the view of promoting the grand object of Catholic union; the purified quintessence of current theories in the form of a moral drama backed by the authoritative name of the head of Asiatic Christendom.†

If this dissension between the Petrine and the Pauline school existed it certainly did not affect one of the disciples of John, to wit, Polycarp. This saint and martyr was born A. D. 69 or 70, and died, according to recent opinion, in A. D. 155 or 156. His pupil, Irenæus, thus writes of him in a letter to Florinus:‡

For I distinctly remember the incidents of that time better than events of recent occurrence; for the lessons received in childhood, growing with the growth of the soul, become identified with it, so that I can describe the very place in which the blessed Polycarp used to sit when he discoursed, and his goings out and his comings in, and his manner of life, and his per-

* Luthardt's *St. John, the Author of the Fourth Gospel*. Translated by C. R. Gregory. P. 21.

† *The Tübingen School and its Antecedents*, p. 280.

‡ Eusebius, *Church History*, book v, 20, p. 238 of the Christian Literature Society's edition.

sonal appearance, and the discourses which he held before the people, and how he would describe his intercourse with John and with the rest who had seen the Lord; and how he would relate their words and whatsoever things he had heard from them about the Lord. And about his miracles and about his teaching, Polycarp, as having received them from eye-witnesses of the life of the Word, would relate altogether in accordance with the Scriptures.

In his work on heresies Irenæus thus speaks of the epistle written by Polycarp to the Philippians:

Moreover, there is an epistle of Polycarp addressed to the Philippians, which is most adequate and from which both his manner of life and his preaching of the truth may be learned by those who desire to learn and are anxious for their own salvation.*

Turning to the letter of Polycarp, we find this disciple of John quoting both Peter and Paul with equal reverence. For him the discord between Peter and Paul and the Petrists and Paulists does not exist. From Peter he quotes the words: "In whom, though now ye see him not, ye believe, and, believing, rejoice with joy unspeakable and full of glory" (1 Pet. i, 8); and "Wherefore girding up your loins" (1 Pet. i, 13); and "Jesus Christ, who bare our sins in his own body on the tree" (1 Pet. ii, 24); "Who did no sin, neither was guile found in his mouth" (1 Pet. ii, 22); from John, "Whosoever does not confess that Jesus Christ has come in the flesh is antichrist" (1 John iv, 3). From Paul the citations are frequent. Not only does he quote from Paul, but he expresses his reverence for the apostle of the Gentiles in these words:

For neither I nor any other such one can come up to the wisdom of the blessed and glorified Paul. He, when among you, accurately and steadfastly taught the word of truth in the presence of those who were then alive. And when absent from you he wrote you a letter, which, if you carefully study, you will find to be the means of holding you up in that faith which has been given you.†

The occasion of the writing of this epistle is ascertained from its contents. On his way to martyrdom, Ignatius of Antioch had come to Smyrna, in which city Polycarp met him. From thence he had gone to Troas and across the sea to Philippi, where he tarried. Polycarp had heard of the death of the Antiochian bishop, but was without the particulars. He writes to

* Irenæus, *Against Heresies*, book iii, chaps. iii, iv.

† Polycarp, *Letter to the Philippians*, chap. iii.

the Philippians for more certain information.* The date of the letter, therefore, nearly corresponds with that of the martyrdom of Ignatius, which is put down at various points between A. D. 105 and A. D. 115. The situation, then, is this: We have before us a disciple of the apostle John. He is in middle life. He is a bishop in an important Christian city, and is well-informed; yet he knows nothing of antagonism between the Pauline and Petrine schools of thought. He, a disciple of John, and therefore, if he were to own any bias, Judaic, names Paul most affectionately and tells the Philippians that if they follow Paul's words they will be sure of eternal salvation. We can then unite with Lightfoot in his summing up of this case: †

Altogether, the testimony to the respect in which St. Paul is held by the writer is as complete as language can make it. If, therefore, the epistle be accepted as genuine, the position of the Tübingen school must be abandoned.

We cannot enter here into the question of the genuineness of Polycarp's epistle; but hardly any candid critic will admit that its authorship has been successfully impugned. We pass at once to the larger question of the origin of John's gospel. Is it the work of the apostle whose name it bears, or did it originate, as claimed by the Tübingen scholars, in the latter part of the second century? Is it spoken of as existing, or is it quoted by any writer of an earlier date than this? We know that the literature of the first half of the century is scanty. Much, too, that was then written has been lost. At best it was not a writing age. Tradition was still fresh, and to the tradition of the apostolic churches appeal was constantly made for the confirmation of faith. But there is enough in the literature we have to afford us the assurance that we possess in what Christendom holds to be John's gospel the work of his own hand. We begin with Irenæus. He knew Polycarp, as we have already seen, and he says still farther of him: ‡

Whom we, too, have seen in our youth, for he survived long and departed this life at a very great age by a glorious and most

* Polycarp's *Epistle*, chap. xiii. This chapter Lightfoot reckons as genuine, though it is known to us only through a Latin translation.

† *Essays on Supernatural Religion*, p. 96. I have drawn the above argument largely from this volume, to which I beg to acknowledge my obligations in many particulars.

‡ *Against Heresies*, book iii, chap. iv.

notable martyrdom, having ever taught those very things which he had learned from the apostles which the Church hands down and which alone are true.

Irenæus, as Luthardt estimates, was born about A. D. 140, lived in Asia Minor till about A. D. 170, and wrote against the heresies about A. D. 180 or 182. His life overlaps that of Polycarp by about sixteen years; but being a native of Asia Minor he must have been familiar with all the traditions about Polycarp and his teaching which survived the death of that Church father. Irenæus knows four gospels, and that of John is before him. He tells us that the purpose of John in writing was to confute the errors which were afterward fully developed in Gnosticism. He says:*

John, the disciple of the Lord, preaches this faith. . . . The disciple of the Lord, therefore, desiring to put an end to all such doctrines, and to establish the rule of truth in the Church, that there is one Almighty God, who made all things by his Word, both visible and invisible, showing at the same time that by the Word through whom God made the creation he also bestowed salvation on the men included in the creation, thus commenced his teaching in the gospel: "In the beginning was the Word, and the Word was with God. The same was in the beginning with God. All things were made by him, and without him was nothing made. What was made was life in him, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not."[†]

Now Irenæus does not thus name the fourth gospel for the purpose of proving its existence, but he uses it as authority. That he must first show that there *is* a fourth gospel never enters the mind of Irenæus. Nay, more; he charges on the Valentinian heretics that they are using this gospel to establish their false opinions, and he declares that out of it he will confute them. Hear his words:†

Those, moreover, who follow Valentinus, making copious use of that [gospel] according to John to illustrate their conjectures, shall be proved to be totally in error by means of this very gospel, as I have shown in the first book. Since, then, our opponents do bear testimony to us, and make use of these [documents], our proof derived from them is firm and true.

He means to say that, as the Valentinians attempt to prove their doctrine from the gospel of John, if he confutes them

* Irenæus, *Against Heresies*, book iii, chap. xi, 1.

† *Ibid.*, 7.

out of John they cannot gainsay the confutation. Both parties draw their arguments from the same source—the fourth gospel.

Thus we have on the one side an epistle written soon after the death of Ignatius (A. D. 105–117), and the author of it, Polycarp, knows nothing of the discord between Petrine and Pauline parties, which serves as a foundation for the Tübingen theory. On the other side, we have Irenaeus, in A. D. 180–182, using John's gospel as authority for the confutation of the Valentinian Gnostics. Use of a writing as authority implies that it is well known and widely accepted. The appeal to John by Irenaeus therefore implies an origin dating some years before his time. But let that pass. Have we any testimony to the fourth gospel between Polycarp and Irenaeus? This is an interesting question. Let us look and see what we can find.

We will not here more than name Athenagoras the Apologist (about A. D. 176), who uses language evidently derived from John, or Theophilus, bishop of Antioch (169–181), who quotes the first verse of the fourth gospel and names John as its author, or the use in the Clementine Homilies of John ix, 1–3, but will pass at once to Tatian, who was a disciple of Justin Martyr. We have from him an apologetic work with the title *An Address to the Greeks*. Luthardt puts its date at about A. D. 170.* In this writing, without naming John, he undoubtedly quotes from him. Thus we have these passages :

“God is a Spirit” ($\piνεῦμα ὁ Θεός$). “And this then is the saying, The darkness comprehendeth not the light” ($\eta\ σκοτία τὸ φῶς οὐ καταλαμβάνει$). John i, 5, has : $καὶ \eta\ σκοτία αὐτὸν οὐ κατέλαβεν$. “Follow ye the only God. All things have been made by him, and apart from him hath been made no one thing” ($\piάντα ὑπ' αὐτοῦ, καὶ χωρὶς αὐτοῦ γέγονεν οὐδὲ ἐν$). John i, 3, reads: $πάντα δὲ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἐν$. The second of these passages is introduced with the formula $τὸ εἰρημένον$ (“the saying”), which is used in the New Testament when the Scriptures are cited.†

Tatian is also the author of a harmony of the Gospels, known as the *Diatessaron*—that is, *the gospel out of four*. It appears to have been a digested text, made from several texts. It has

* Ezra Abbot puts his literary activity from 155–170.

† See Lightfoot's *Essays on Supernatural Religion*, from which these examples are taken.

been denied, however, that this work is a harmony of our four canonical gospels. But the fact of the existence of the *Diatessaron* is attested by Eusebius (book iv, 29), Epiphanius (*Hær.*, xlvi, 1), and Theodoret († 457 or 458, *Fab.*, i, 20). Theodoret mentions that he found two hundred copies of it in his diocese, and that it was held there in great esteem. He reports also that Tatian, who wrote the *Diatessaron* after he had become a gnostic, cut out the genealogies and other passages that spoke of our Lord's descent from David. Moreover, in the *Doctrine of Addai*, an apocryphal Syriac work, supposed to date from the middle of the third century, which claims to be a history of Christianity in Edessa, the people are described as coming "to the prayers of the service, and to [the reading of] the Old Testament and the New of the *Diatessaron*."^{*} Still farther, Dionysius Bar-Salibi († 1207), the author of a commentary on the gospels, says that the Syrian Father Ephraem († 373) wrote a commentary on the *Diatessaron*. He also speaks thus of Tatian :

Tatian, the disciple of Justin, the philosopher and martyr, selected and patched together from the four gospels and constructed a gospel which he called *Diatessaron*—that is, *Miscellanies*. On this work Mar Ephraem wrote an exposition, and its commencement was: *In the beginning was the Word*.

The language of Theodoret, cited above, in relation to the copies of the *Diatessaron* which he found in circulation among his people, is very remarkable. He says :

This work was in use not only among persons belonging to his [Tatian's] sect, but also among those who follow the apostolic doctrine, as they did not perceive the mischief of the composition, but used the book in all simplicity on account of its brevity. . . . All these [copies that he found] I collected and put away, and I replaced them by the gospels of the four evangelists.

If Theodoret's objection to the *Diatessaron* had been founded on the fact of its omission to use one of our four canonical gospels he would naturally have said so in this place. He says nothing of the kind; but gives as his reason for suppressing Tatian's harmony that it omitted the genealogies and whatever in the gospels related to the Davidic descent of our Lord.

* See Ezra Abbot on *The Authorship of the Fourth Gospel*, p. 53; and Lightfoot, *Essays on Supernatural Religion*, pp. 278, 279.

Lightfoot sums up the argument in these words:

Here then we have the testimony of four distinct witnesses, all tending to the same result. Throughout large districts of Syria there was in common circulation from the third century down to the middle of the fifth a *Diatessaron* bearing the name of Tatian. It was a compilation of our four gospels which recommended itself by its concise and convenient form, and so superseded the reading of the evangelists themselves in some churches. It commenced, as it naturally could commence, with the opening words of the fourth gospel—a gospel which, as we have seen, Tatian quotes in his extant work. It was probably, in the main, a fairly adequate digest of the evangelical narrative, for otherwise it would not have maintained its ground. . . . Moreover, the range of circulation attributed to it is just what might have been expected; for Syria and Mesopotamia are especially mentioned as the scene of Tatian's labors.*

Lightfoot's probable argument has been, since he wrote, brought to certainty by the publication of two important documents, a Latin version of the commentary of Ephraem of Syria, mentioned above, and a Latin version of the *Diatessaron* itself from the Arabic. The history of the publication of the first of these works is interesting. On the island of San Lazzaro, in the lagoons of Venice, is a monastery for the education of Armenians. It contains a printing establishment by means of which translations of European works are circulated in their own language among the Armenian people. The library of the monastery contains in manuscript an Armenian translation of the works of Ephraem apparently made in the fifth century. From this Armenian version a Latin translation of Ephraem's commentary on the *Diatessaron* was published in 1876 by Mœsinger, one of the professors in the University of Salzburg. It found its way very slowly to the notice of scholars in Europe; even Lightfoot, so late as 1889, barely mentions it by name.

This commentary, whose Latin title as given by Mœsinger is *Evangelii Concordantis Expositio*, does not itself claim to be written upon Tatian's *Diatessaron*. We are warranted in believing that it is an exposition of Tatian's harmony as Mœsinger argues, for the following reasons: 1. The title—*Evangelii Concordantis Expositio*—shows that it is a comment upon a harmony. 2. It opens with John i, 1-4, *In the beginning was the Word*. This agrees with the account of the opening of

* *Essays on Supernatural Religion*, pp. 283, 284.

the *Diatessaron* given us by Dionysius Bar-Salibi.* 3. Ancient writers mention no other harmonies of the gospels in circulation in Syria and the regions adjacent than that of Tatian and that of Ammonius of Alexandria. But the harmony of Ammonius was made up from Matthew's text, to which accordant passages from the other three evangelists were added. Or, as Lightfoot says, "The principle of the one work [Tatian's] was amalgamation; of the other, comparison." 4. Theodoret tells us that the genealogies of our Lord were cut out of Tatian's *Diatessaron*, and, says Moesinger, there is no trace of a genealogy in this commentary of Ephraem. There is also the curious fact that Bishop Victor, who lived in Capua about the middle of the sixth century, found a Latin harmony of the four gospels which he decided to be Tatian's. Hitherto it has been supposed that he was mistaken, but since the publication of the text of Tatian's harmony it has been claimed that Victor was right, and that what he found was this very *Diatessaron* of which we are speaking. This moves a third harmony out of the way, and narrows the question down to Tatian and Ammonius.

It may be fairly concluded, then, that Ephraem's commentary is an exposition of Tatian's *Diatessaron*. An examination of the index of Moesinger's Latin version of Ephraem, made by me, shows that there are thirty-one passages from John's gospel in the text, on which Ephraem comments. These are: Chapters i, 3-5; i, 14; i, 17; i, 17; i, 14; i, 19-28; i, 35-41; ii, 1-11; iii, 22; vi, 30, 59; iv, 1-42; v, 1-17; vii, 1-21; iii, 1-14; vii, 37; viii, 30-59; ix, 1-41; x, 8; xi, 1-53; xii, 10; xii, 31-36; xii, 47-50; xiv, 8-30; xv, 12-27; xvi, 11; xvii, 1; xvii, 28; xix, 13-14; xix, 34; xx, 1-18; xxi, 19-23. Many of these, but not all, I have verified by an examination of the text. They comprise characteristic parts of John's gospel, such as the prologue, the marriage in Cana, Christ at Jacob's Well, the healing of the man blind from birth, the raising of Lazarus, the promise of the Comforter, Christ's high-priestly prayer, the piercing of his side by the soldier's spear, and the account of the resurrection as given by John.

* One of Theodoret's statements in relation to Tatian's *Diatessaron* is not borne out by the text of Ephraem, namely, that Tatian cut out of his harmony whatever related to the Davidic descent of Christ. The genealogies, it is true, are omitted, but Luke's account of the birth of our Lord follows, and that recognizes his Davidic descent. I am not able to solve this difficulty, but it does not affect the result.

But we have now a Latin text of the *Diatessaron* itself, and it confirms these conclusions. A careful comparison between this text, as translated from the Arabic, and the commentary of Ephraem has been made by Professor Hemphill, of Dublin, and yields satisfactory results. The history of the securing of one of the Arabic manuscripts of Tatian's harmony shows once more how much a happy accident may give aid to important discoveries. It has been known to scholars that an Arabic version of Tatian's *Diatessaron* is in the Vatican Library, but only meager notices of its contents have been hitherto attainable. A translation of it was prepared by Ciasca, one of the Vatican librarians, and this recently having been seen by an Egyptian bishop he said that he knew of another Arabic manuscript of Tatian in his own country. It was sent by him to the Vatican, and proved to be more perfect than the one already in possession of the library. Each of the two manuscripts contains a note declaring it to be a translation of Tatian's *Diatessaron*; the one latest found informs the reader that the translation was made from the Syriac, and that the translator was Ben-at-Tib. After the conquest of Syria by the Saracens, and the displacement of the Syriac language by the Arabic, the Syrian Christians were compelled, as we may well believe, to prepare Arabic versions of their sacred books. The existence of an Arabic version of Tatian is, therefore, naturally accounted for.

Is this the *Diatessaron* on which Ephraem wrote his harmony? To this question Professor Hemphill, who has compared both, makes the following answer:

A comparison of the books edited by Mœsinger [Ephraem's commentary] and Ciasca [the *Diatessaron* rendered into Latin] respectively shows conclusively that, as far as arrangement and contents are concerned, the two represent one and the same harmony. Not only is there the same general agreement which was noticed between the Ephraem fragments and the Latin harmony found by Victor, but down to the very smallest detail, except in four instances, the order in which passages of the gospel are cited by Ephraem is the order in which they occur in the Arabic harmony.*

Professor Hemphill thinks, however, that, "while the Arabic probably represents Tatian's patchwork in its true portions and

* I must here use the authority of Professor Hemphill, as I have not been able to procure the text of Ciasca in time for this article.

arrangement," it varies more or less from Tatian's precise text.* He is evidently of the opinion that Tatian's text is more accurately represented in Ephraem's harmony.

I have collected out of Professor Hemphill's book sixteen passages from John's gospel, in which the Arabic *Diatessaron* and Ephraem's version of it substantially agree. These are: Chapters i, 1-5; i, 7-28; i, 32-34; i, 35-51; ii, 5-11; iii, 22; iv, 3; vi, 22-72; iv, 4-45; v, 1-47; iii, 1-21; xi, 1-53; xii, 19-36; xii, 42-50; xiv, 1-31; xix, 31-37.†

These do not exhaust by any means Tatian's use of John's gospel nor the passages in which the two documents agree. We may therefore safely conclude, (1) that Tatian knew John's gospel; (2) that his *Diatessaron*, or gospel made of four, was composed in part of this same gospel; (3) that the harmony commented on by Ephraem is substantially the harmony which we have in the Arabic and which claims to be the work of Tatian.

The way is now cleared for the consideration of Justin Martyr's use of John. If Tatian, Justin's pupil, knew John's gospel he must have obtained this knowledge through his master. Justin was born about 100 A. D. Luthardt puts his conversion at 130 A. D.; formerly his death was said to have taken place in 166 A. D., but Hort puts it as early as A. D. 148. We have from him two Apologies addressed to reigning emperors, and a dialogue with Trypho, a Jew. Usually the first Apology has been adjudged by its opening address to date from 138 A. D., but later criticism puts it forward several years. In these writings he speaks of "Memoirs," "Memoirs of the apostles which are also called gospels," and tells us that these are read in the churches. One example of his use of these terms, taken from chapters 66 and 67 of his first Apology, will suffice for our purpose:

For the apostles in the Memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when he had given thanks, said, "This do ye in remembrance of me; this is my body;" and that, after the same manner, having taken the cup and given thanks, he said, "This is my blood;" and gave it to them alone. . . . And on the day called Sunday, all who live in the cities or

* *The Diatessaron of Tatian*, by Professor Hemphill, p. xxix.

† These passages also agree substantially with those cited above from the index of Mœsinger's translation of Ephraem's commentary.

in the country gather together to one place, and the *Memoirs of the apostles or the writings of the prophets* are read, as long as time permits; then, when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things.

Elsewhere he speaks of "Memoirs written by apostles and their companions."* This shows that he had in mind the distinction in relation to the authorship of the four gospels which we make ourselves. No one disputes that one of these apostolic gospels was Matthew's, but was the other John's? If not John's it must have been a gospel by Peter; but where is the evidence to support such a conjecture? We therefore approach the closer examination of Justin's writings with a strong assurance that the second apostolic gospel which he has in his mind *is* John's. To be sure he does not name John; neither does he name any other of the evangelists. The Apologies were addressed to Roman emperors, and the names Matthew, Mark, Luke, and John would have meant nothing to them. Nor would Justin's argument have been helped had he given the names of these evangelists when discussing the truth of Christianity with Trypho. Being familiar with Greek literature, and noticing at once the analogy between Xenophon's *Memorabilia* of his master, Socrates, and these memoirs of their Master by four of Christ's disciples, he very naturally adopts the same name; but he tells us, as above stated, that they are also called "gospels."

Now, does Justin Martyr make any citations which we can readily identify as taken from the fourth gospel? First of all we find him speaking again and again of Christ as the Logos of God in terms which are evidently derived from the first chapter of John. He frequently speaks also of the Logos as having "been made flesh," or as having "become man." Ezra Abbot, in his work on *The Authorship of the Fourth Gospel*, gives a list of twenty-three instances of the use of the former and nine of the use of the latter expression. Thus, for example, in the dialogue with Trypho, Justin represents him as saying: "You may now proceed to explain to us how this God, who appeared to Abraham, and is minister to God, the Maker of all things, being born of a virgin, became man."† So in the second Apology Justin writes of the pre-existence of the Son: "And his Son, who alone is properly called Son, who also was

* Dialogue with Trypho, chap. 103.

† *Ibid.*, chap. 57.

with him and was begotten before the works, when at first he created and arranged all things by him, is called Christ, in reference to his being anointed and God's ordering all things through him." *

In the dialogue with Trypho, chapter 105, he uses the phrase "only begotten" (John iii, 16, 18), and *seems* to refer to the Memoirs as his authority for this expression: "For that he was the only begotten of the Father of the universe, having been begotten by him in a peculiar manner, as his Logos and Power, and having afterward become man through the Virgin, as we have learned from the Memoirs, I showed before." † The term "only begotten," as spoken of the Son, is peculiar to John alone of the evangelists. In the first Apology, chapter 32, Justin uses both the forms of expression, "flesh" and "man," as applied to the incarnation: "And the first power after God the Father and Lord of all is the Word, who is also the Son; and of him we will in what follows relate how he took flesh and became man." Justin's writings are saturated with the idea that Christ is the Logos of God, that by him all things were made, and that he became man for our salvation.

So abundant is the evidence of this fact that some critics who contend for the late origin of John's gospel insist that the Logos idea therein is derived from the writings of Justin. That is to say, for the pseudo-John, Justin is the original from whom he draws one of the most important of his ideas.‡ If Tatian uses John this supposition is historically impossible, but it is a confession that if Justin's idea is not original it must be derived from the fourth gospel. If it be said that Justin gets his Logos idea from Philo the obvious answer is that the Philonian philosophy knows nothing of an incarnation. Justin's conception of the Logos is in harmony with the Johannine representation; it is not in harmony with the Alexandrian.

We will not stop to comment on some other coincidences with John to be found in Justin's writings, but will pass at once to that over which the severest contest has been waged, his use of John iii, 3-5. The passage of Justin in which it is

* Justin's second Apology, chap. 6.

† We cite this passage as rendered by Dr. Abbot in his work, page 43.

‡ Volkmar holds that the fourth gospel consists of amplified extracts from Justin, and is therefore of secondary importance!—EDITOR.

believed that he cites these verses of John is found in the first Apology, chapter 61, and runs thus :

As many as are persuaded that what we teach and say is true, and undertake to live accordingly, . . . are brought by us where there is water, and in the manner of being born again in which we ourselves also were born again, they are born again ; for in the name of the Father of the universe and sovereign God, and of our Saviour Jesus Christ, and of the Holy Spirit, they then receive the bath in the water. For Christ also said, “*Except ye be born again, ye shall in no wise enter into the kingdom of heaven.*” But that it is impossible for those who have once been born to enter into the wombs of those who brought them forth is manifest to all.

The corresponding passage in John iii, 3-5, reads :

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old ? can he enter a second time into his mother's womb, and be born ? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.

We give the Greek of both passages in parallel columns :

Justin, 1 *Apol.*, chap. lxi.

John iii, 3-5.

Kai γὰρ ὁ Χριστὸς εἶπεν· Ἀν μὴ ἀναγεννηθῆτε, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ὁτι δὲ καὶ ἀδύνατον εἰς τὰς μητρὸς τῶν τέκοντάν τοις ἀπαξ γεννημένους ἐμβῆναι, φανερὸν πασὶν ἔστι.

'Απεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ 'Αμήν ἀμὴν λέγω σοι, ἵνα μὴ τις γεννηθῇ ἀναστέν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ. Λέγει τρόπος αὐτὸν [ὅ] Νικόδημος, Πῶς δύναται ἀνθρώπος γεννηθῆναι γέρεν ἐν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αἵτον δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; ἀπεκρίθη [ὅ] Ἰησοῦς, 'Αμὴν ἀμὴν λέγω σοι, ἵνα μὴ τις γεννηθῇ ἐξ ὑβατος καὶ πνεύματος, οὐ δύναται ἐισελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

It will be observed that this passage, if a quotation, is a free quotation. But all the ancient fathers quote Scripture in a free manner. Moreover, this passage is quoted in the Clementine Homilies (xi, 26) in a form quite as free as Justin's, and yet in a form differing from Justin's. And do not men in all ages quote that with which they are familiar in this way ? It is usually when we are unfamiliar with what we cite that we quote word by word. The changes in the phraseology made by Justin, as gathered by Ezra Abbot, are these :* 1. The omission

* *Fourth Gospel*, pp. 32-37.

of the solemn introduction, "Verily, verily, I say unto thee." 2. The change of the indefinite *τις*, in the singular, to the second person plural—"Except a *man* be born anew," to "Except *ye* be born anew." 3. The change of *ἐάν μή τις γεννηθῇ ἀνωθεν* into *ἀν μή ἀναγεννηθῆτε*—that is, "Except a man be born from above, or anew," into "Except ye be born again or regenerated." "In other words," says Abbot, "the substitution of *ἀναγεννᾶσθαι* for *γεννᾶσθαι ἀνωθεν*, or the simple verb, in verse 5. 4. The change of "cannot see," or "enter into," into "shall not" or "shall in no wise see" or "enter into." 5. The change of "kingdom of God" into "kingdom of heaven." These modifications would not, according to our modern ideas, invalidate the claim of Justin's passage to be a free quotation from John. Whatever is characteristic of the original is retained. The change from "kingdom of God" to "kingdom of heaven" is, no doubt, taken from Matthew xviii, 3, where entrance into the kingdom is also the topic of discourse. The substitution of a phrase from a passage similar in purport to that which is quoted is natural enough. The substitution of *ἀναγεννᾶσθαι* for *γεννᾶσθαι ἀνωθεν* has been made an occasion of difficulty without sufficient reason. To the objection that *γεννᾶσθαι ἀνωθεν* cannot mean "to be born again," but must mean "to be born from above," it is sufficient to answer that Nicodemus understood it to mean "to be born again," as is obvious from his reply to Christ in chapter iii, fourth verse. Jesus accepts the Pharisee's understanding of the term and goes on to describe by what means the new or second birth is effected (chap. iii, ver. 5). *Γεννᾶσθαι ἀνωθεν* and *ἀναγεννᾶσθαι* are, therefore, equivalent terms, and were rightly so considered by Justin. Besides, our first birth was according to the order of nature; our birth from above, if these words are to have any meaning whatever, must be a second one and from a higher sphere—that is, a spiritual or divine birth.

This passage in John stands alone; it has no precise parallel in the synoptists. It is peculiar to him, and the citation by Justin, though variant in its unessential parts, may be reasonably referred to the fourth gospel as its original. But these arguments are greatly strengthened, if we consider the addition which Justin makes to his quotation: "But that it is impossible for those who have once been born to enter into the wombs of those who brought them forth is manifest to all." For Justin

to say this of his own spontaneous suggestion seems meaningless; but as a citation from John iii it appears natural enough, and shows how, by the associations of his memory, the two parts of the narrative were woven together in his mind.

Doctor Ezra Abbot has rendered a good service to the argument on this point by showing how we moderns quote John iii, 3-5. He produces nine citations of this very passage in Jeremy Taylor's works, each one of which shows some variation from the words of the gospel. He also produces the English Book of Common Prayer, which, he adds sarcastically, "must be quoting from another apocryphal gospel different from those used by Jeremy Taylor," as also totally failing to repeat the fourth gospel accurately. In its baptismal formula the Prayer Book says: "*None can enter into the kingdom of God except he be regenerated, and born anew of water and of the Holy Ghost.*" Here are six variations in the effort to quote the fifth verse of John iii. I have noticed the same variations in Barrow, whose works are notable for their accuracy in Scripture citation. Thus he quotes verse 5 of John iii, "No man can enter into the kingdom of God without being *regenerated* by water and by the Spirit."* This is the very change which Justin himself makes in his much-discussed citation. In another passage Barrow reads, "The Spirit bloweth where it listeth,"† leaving our English version and rendering the Greek himself. In another instance he writes, "Without which generation *we* cannot enter into the kingdom of God."‡ In one instance only, as far as I have observed, does he cite word for word throughout from the text.§ If, then, this one of our divines quotes the passage from John with variations from the text, and with the same variation of the verb that Justin makes, shall we say that both use apocryphal gospels, or that both use John?

Thus we have brought together, at the middle point of the second century, two witnesses, Polycarp and Justin Martyr. Both at about the same time seal their testimony to the truth by death. Polycarp knows nothing of the discord between Peter and Paul, or their followers, which is the support of the

* Sermon on "The gift of the Holy Ghost," paragraph 2.

† Sermon on "The danger and mischief of delaying repentance," paragraph 5.

‡ Sermon on "The Incarnation of our Lord," paragraph 2.

§ Sermon on "I believe," etc., paragraph 1.

theory of a late origin of the fourth gospel. Justin cites in one of his Apologies one of the most distinctive passages of John, besides drawing from him forms of expression which cannot fairly be referred to another source. If Justin, in the middle of the second century, quotes this gospel as authority, its origin must be referred to a still earlier date. But we have evidence that the Gnostics use John at a very early date in the second century; there is not, however, space left in our article for the discussion of this branch of the subject. The date of the composition of the fourth gospel is brought so far forward that its genuineness can no longer be seriously questioned. If we add the use of John's phraseology by Ignatius, there is little or nothing left that the Tübingen theory can stand upon. But the recovery of Tatian's *Diatessaron*, one might almost say, disposes of the entire Johannine controversy. I can very well close this article in the words of the London *Spectator*: "The chain of evidence is now complete, . . . and it seems really childish to pretend that there is any room for wedging in an anonymous original which is supposed to have been attributed to St. John only after a considerable time from the apostle's death."

George R. Crooks

NOTE.—I add a list of recent books on the subject:

1. Sanday, William: *The Gospels in the Second Century*. Macmillan & Co. 1876. This valuable work is unfortunately out of print.
2. *The Authorship of the Fourth Gospel*. By Ezra Abbot. Boston: Charles H. Ellis. 1880.
3. *Forschungen zur Geschichte des N. T. Kanon's*, etc. Theodor Zahn. Erlangen. 1881.
4. *St. John the Author of the Fourth Gospel*. By Ch. E. Luthardt. Translated by Caspar René Gregory. Edinburgh: T. & T. Clark.
- Dr. Gregory has added a full literature of the subject from the year 1792 to 1875.
5. *Evangeliī Concordantis Expositio*. Facta a S. Ephraēmo, Doctore Syro. Editid. Doctor Georgium Mœsinger, Venice.
6. Tatian's *Diatessaron*. By Professor Hemphill. London. 1889.
7. *Essays on Supernatural Religion*. By Bishop J. B. Lightfoot. London. 1889.
8. *Modern Criticism Considered in its Relation to the Fourth Gospel*. Being the Bampton Lecture for 1890. By Henry Willaim Watkins, Archdeacon and Canon of Durham. London: John Murray. 1890.
9. *Tatiani Evangeliorum Harmonia, Arabice, nunc primum*, etc. Edited by Ciasca, of the Vatican Library. Rome. 1888.

ART. II.—INDUSTRIAL RECONSTRUCTION.

A COMPETENT physician, when called to the bedside of a patient, first endeavors to ascertain the disorder with which he has to deal. In a considerable proportion of cases it is also important that he find out the causes of the bad condition, in order, if possible, to remove or neutralize them. He must know how to do this—that is, he must know what are the remedies that will meet the case, and how to apply them. This sometimes involves a wide range of investigation, reaching to the constitution, the habits of life, and the various conditions by which the patient is affected. Even in an individual case this often becomes a very complicated study, and a man untrained and without special and broad intelligence in those matters is incompetent for the task.

If this be so with individual physical ailments, how much more care is needed in determining the character and causes of the disorders in the body politic, and the means of curing them. Here there are myriads of individuals related in innumerable ways to each other, and not only affecting each other in the present, but being affected by preceding generations ranging back through thousands of years, and by all sorts of social usages, systems of civil polity, and religious and educational customs, further complicated by natural and physical environments of utterly incalculable influence. To fully comprehend such conditions demands an intelligence somewhat approximating omniscience. It is for this reason that we are compelled to believe that the wisdom which created human society fixed in its very constitution certain great principles which it is impossible for finite wisdom to modify, and to which, in all our efforts to remove any evils or to rectify any wrongs, we must conform. In other words, while there are in the structure and conditions of human society certain elements, and these within no narrow limits, which man can change, there are certain other elements with which he may not interfere. With the former he has concerned himself in all ages, sometimes profitably and at other times unprofitably; but on the whole with a slowly growing advantage to the great masses of men. On the latter he has sometimes tried experiments, but always to find his efforts

either nugatory or disastrous. Such would be all attempts to do away with all peculiarities of character, to cultivate the same aptitudes in each individual, to bring all individuals to the same intellectual standard, or to expect equally productive abilities in all men. These, and other similar efforts, if successful, would annihilate human society; for it is obviously based on individual differences, and constituted so that one may supplement another. Now, no man, to my knowledge, has ever avowed the purpose to make any such changes. Yet it is not going beyond the record to say that many of the plans of even conscientious reformers for the amelioration of the evils of society do involve substantially these and similar changes.

There is no question that there are certain radical imperfections and disorders in our industrial and social system which it is the duty of good men to recognize and to use their utmost power to remedy. It is true that about some of these there is a difference of opinion among well-meaning and intelligent thinkers. But there are certain things about which there is no dispute, and they may be set down as indefeasible facts. Chief among these is the fact that there is a vast amount of poverty in the world; that much of it is abject and distressing and painful to look upon; that there are multitudes either upon or near the verge of starvation, in crowded and filthy tenements scarcely fit for brutes, clad only in rags, the victims of deadly disease, and in the most hopeless degradation. It is also a fact that most, perhaps all, of this extreme poverty is unnecessary, and therefore remediable. Furthermore, it is a fact that there is vast wealth in our communities, that it is rapidly increasing, and that a large proportion of it is in comparatively few hands. By this "large proportion" is not necessarily meant the *larger* proportion, nor one half, nor one fourth; but still a much larger proportion of the wealth than of the people who hold it. It is also an unquestioned fact that some of this wealth is not in hands where it justly belongs, and that some have much because others have little, and *vice versa*. Now, this is one of those cases of disordered condition for which, to know the remedies, it is essential that we understand the causes. These causes may be grouped under four heads:

1. There are men of great power, but grasping and selfish, who are engaged in carrying on business enterprises. Such

men take advantage of their employees, their weaknesses and their necessities, and, while availing themselves of their labor, deprive them of a considerable share of their actual product. This is the case especially where such men combine their capital and their talent for management in joint-stock companies, and in corporations requiring large numbers of workmen, frequently thus having them at their mercy. Flagrant wrongs are perpetrated in this way, and much suffering is consequent. The imperfect organization of society is, no doubt, in part answerable for this state of things, and needs to be rectified.

2. Another, and probably greater cause, is found in the disposition of multitudes of people to seek their fortunes in the great cities. Because men have been known to leave their country homes, go to the city and engage in some occupation, earning moderate wages at first, and have by industry, integrity, economy, good sense, and persistency made their way up, step by step, till they have become noted merchants and men of great wealth, every boy of a certain class thinks he can do the same, forgetting that where one succeeds hundreds fail. Hence they go in large numbers from the farms and workshops and moderately prosperous callings of the country into these great centers of population, and find too soon that for every promising situation there are scores of applicants, and that most of these must take up with some undesirable and unremunerative employment, frequently yielding scarcely more than enough to keep body and soul together; till, after hoping against hope for some time, they find themselves at last not only unfit for the occupations they abandoned, but unable to save money enough to return to their forsaken homes. Thus they sink down into abject and hopeless poverty. Then, too, it is in our great cities that the lowest sort of foreign immigrants settle when they land upon our shores. Without intelligence, and without enterprise to push out into the country where their services are needed, they form a sediment that is almost every way offensive, and which infects even the native population brought into contact and competition with it, until the whole becomes fused into a seething mass of poverty and degradation which it is sickening to contemplate. That this is a prolific source of the gigantic miseries of the present industrial and social situation no one of ordinary intelligence will doubt.

3. A third cause of the wretchedness existing is the ignorance prevailing among large numbers of our people. Multitudes have next to no education—no trained minds, not even trained hands and disciplined habits of industry. They are without competence for any remunerative work, and, consequently, can make little acquisition, much less any accumulation.

4. Finally, there are the bad habits of men and women, which make any thing but abject poverty for themselves and those dependent on them almost impossible. The drunkenness, licentiousness, gambling, and general self-indulgence which characterize great numbers make thrift, competence, and even decent conditions out of the question.

There are, doubtless, other minor causes of the wide-spread poverty and degradation of which complaint is justly made; but doubtless they are all closely connected with or implied in those which have been mentioned, and were the latter eliminated the evil conditions would substantially disappear. It is also noticeable that only one of these four groups of causes, and that probably the smallest, is involved in the present social and industrial system. The others might be affected by some of the proposed radical changes, but it is by no means likely that they would be either extirpated or largely diminished.

The statements I have made concerning the social and industrial situation present a picture widely different from that usually set forth by our more radical reformers. That there are serious defects and great evils in our present system is freely admitted. That oppression and injustice exist; that many are deprived of their just rights, while others are in the possession of wealth that does not rightfully belong to them—these are fully implied in what has been said. But what is claimed is that these disorders are *functional* and not *organic*. They are to be cured, not by abolishing the whole present order of things and substituting something new and untried in its place; not by destroying individualism and organizing the whole body politic into an industrial army, ignoring all natural social laws and substituting those that are purely artificial; but by observing carefully to what extent these evils prevail—what their exact nature and causes are—what moral and social laws are violated—and then to rectify these abuses by such means as divine providence has placed at the disposal of men in all ages.

Our theoretical and more radical reformers begin by setting forth a state of affairs which does not exist. They take the conditions of the poor as found in our great cities and in some of the mining districts, where only the more ignorant and less enterprising of our foreign population gather, and represent these as typical of the whole working population.

Henry George, for instance, assumes that while wealth has vastly increased and the agencies of production have been marvelously multiplied, the laboring classes are in no substantial respect benefited, but rather depressed.

The new forces, elevating in their nature though they be, do not act upon the social fabric underneath, as was for a long time hoped and believed, but strike it at a point intermediate between top and bottom. It is as though an immense wedge were being forced, not underneath society, but through society. Those who are above the point of separation are elevated, but those who are below are crushed down.

This conception of the present tendency of human society is one that is very popular just now, and many schemes of societary reconstruction start out from this basis. It is set forth as an accepted axiom that "the rich are growing richer and fewer, and the poor poorer and more numerous." Mr. George's own language is that "in spite of the increase of productive power wages tend to a minimum which will give but a bare living."

Now, Mr. George is not a mere sensationalist, nor a senseless agitator, nor altogether a demagogue. He seems to be a clear-headed man of wide intelligence, and withal sincere in his philanthropy. The same may be said of Edward Bellamy, the now famous author of *Looking Backward*. He is deeply impressed with the evils of the present societary situation, and the unfairness and injustice to which a portion of the poorer classes are subject. He is sincerely desirous of providing a remedy for these evils. He paints a beautiful and fascinating picture of the grand possibilities of humanity. He does not mean to be a demagogue or a sensationalist, nor to present other than actual facts. Yet he gives the following representation of the present social condition. He is looking back from the year 2000 to the latter part of the nineteenth century:

I cannot do better than to compare society as it then was to a prodigious coach which the masses of humanity were harnessed to

and dragged toilsomely along a very hilly and sandy road. The driver was Hunger, and permitted no lagging, though the pace was necessarily very slow. Despite the difficulty of drawing the coach at all along so hard a road, the top was covered with passengers who never got down, even at the steepest ascents. These seats on top were very breezy and comfortable. Well up out of the dust, their occupants could enjoy the scenery at their leisure, or critically discuss the merits of the straining team. Naturally such places were in great demand, and the competition for them was keen, every one seeking as the first end in life to secure a seat on the coach for himself and to leave it to his child after him. By the rule of the coach a man could leave his seat to whom he wished; but, on the other hand, there were many accidents by which it might at any time be wholly lost. For all that they were so easy the seats were very insecure, and at every sudden jolt of the coach persons were slipping out of them and falling to the ground, where they were instantly compelled to take hold of the rope and help to drag the coach on which they had before ridden so pleasantly.

Every man of good sense who has any considerable acquaintance with the world of humanity in its general aspect knows that the above description, while it presents here and there a feature of society as it now exists, is an extravagant caricature and a false representation. It comes not any nearer to a correct presentation than the pictures of some of our noted public men in the comic journals come to being accurate portraits. Nay, it is far worse than these, for in the latter there is a certain general though grotesque similitude, but in the former even the outlines are utterly misleading.

There are several false assumptions made by these two writers, and generally by the class of which they are among the better types. In the first place, intentionally or unintentionally, they give the impression that modern society is divided into two classes, the working class and the wealthy class, and that the latter are supported by the former; that the one class are to be credited with all the production of wealth and the other class consume all of it except so much as is necessary to keep the workers in working order; and that the one are in a state of virtual slavery, while the other occupy the place of master. To excited men in a crowd under the spell of invective oratory this seems for the time very likely to be true. But there is no man of reasonable reflection and observation to whom such statements do not carry their own refutation.

But what do these writers and speakers mean by the *working*

classes, or laboring-men? This is one of the misleading representations so generally made by them. They mean only manual laborers, and of these only that portion who work for wages reckoned by the day, week, or month. But these constitute only a fraction of working-men. To say nothing of small proprietors, agricultural, mechanical, mercantile, and others, many of whom perform as much muscular labor as any wage-worker, there are great multitudes of brain-workers, and each of those produce many times more wealth than it would be possible for mere muscle to create. Some of these are possessors of great fortunes which they have themselves created, and that, too, not only without making any others poorer, but actually diminishing the poverty of the poor. These writers should know that the condition of the working classes generally is not at all such as they represent it. There are, no doubt, exceptional instances in certain localities and under the methods of certain employers, both individual and corporate, where the injustice to the employee is exceedingly great and the consequent degradation is deplorable. But to make the sweeping statement that these exceptional cases constitute the general rule is not the way to help forward a genuine reform or to rectify abuses.

It is obvious to the most ordinary observer, who thinks at all as he observes, that there are tens of thousands of laborers that are as independent as any living men. They have money in the savings banks, they own the houses in which they live, many of them own other houses, or have farms or shops or small factories. A large part of the wealth of the country is in the hands of this class of men. It is also a notable fact that out of this class have come a majority of our now rich men—men who began life as wage-workers, who by diligence and frugality acquired some small capital and by an intelligent use of it, and, for the most part, with disadvantage to no one, produced great wealth. I think it is safe to say that fully one half of our present millionaires began life as wage-workers. What is true of the millionaires is probably correspondingly true of the possessors of smaller fortunes. This certainly does not look like an iron bound system of caste or slavery.

So about the reiterated assertions concerning the growing degradation of the laboring classes and the tendency of wages to a minimum, or, as the more popular phrase is, to the starva-

tion point. There is no proof presented even by the more careful writers of this class on these points, still less, of course, by stump-speakers. It is taken for granted that there are palpable facts about which there is no dispute. And yet the most careful statistics and scientifically tabulated reports contradict these statements at every point, and show that the exact contrary is true. Let any one read the account which Macaulay gives of the condition of the great body of the English peasantry two hundred and fifty years ago, and he will see that the increase of comfortable conditions has been almost incalculable. It is true we have no such exact statistics of those times concerning population, wages, prices, production, etc., as we have had within the last twenty-five years. But enough is known to indicate clearly that the dangers of famine and starvation were vastly greater then than they are now; that terrible pestilences, destroying myriads of people, such as are now of rare exception, were then common; that the dwellings and furniture of even the more favored class of laborers were of the rudest and poorest character, such as would excite endless commiseration if they were found to characterize any considerable part of our present population; and that their food and clothing were of the coarsest description. It is seldom that a working-man's family of the present day does not live constantly in a manner which would be regarded as luxurious compared with that of the better-conditioned among the laborers of that age. What is true of a comparison of the present condition of wage-workers and ordinary artisans of to-day with those of two hundred and fifty years ago is true, only to a gradually diminishing extent, of a comparison with any generation between that period and this.

If we take the briefer period of the last one hundred years, where we have records of population, wealth, wages, prices, and numerous other industrial and social facts, we shall find the statements to which we have referred abundantly contradicted.

Consulting the Report of the Massachusetts Bureau of Statistics of Labor for 1885, we find that in a period of about one hundred years wages have advanced more than one hundred and twenty-five per cent., while the prices of the essentials of life are not more than two thirds as costly at the end of this period as at the beginning. In other words, the ordinary laborer

of to-day is pecuniarily about three times as well off as were the laborers of one hundred years ago; that is, if laborers should live now as laborers lived then, their expenses would be one third less, while their wages would be more than twice as much. If we take stated periods within this longer time we shall find similar results. From 1860 to 1878 (and the latter year was near the close of a long period of depression, when wages were lower than they had been for some time previously or have been since) wages had advanced twenty-four and four tenths per cent. In the same time the cost of living had advanced about fourteen and five tenths per cent. The average wages of working-men, after deducting the advanced cost of living, were nearly ten per cent. greater in 1878 than in 1860. This, too, takes no account of the fact that the hours of labor were considerably fewer at the later date than at the earlier.

From the same report of the Massachusetts Bureau we learn that wages in twenty principal industries, in the period from 1830 to 1860, had increased, on the average, fifty-two and three tenths per cent., while the general average increase of the cost of living had not advanced more than twelve and five tenths per cent., thus leaving the laborer nearly forty per cent. better off in 1860 than in 1830. We have seen that the net increase between 1860 and 1878 was about ten per cent., which increase is much greater if reckoned to the present time. Says the report: "The multiplication of industries has broadened the avenues of employment, . . . while the manner of conducting the industries . . . has immensely increased the productive capacity of the workman, cheapening the product to the consumer, increasing profits to the manufacturer and wages to the employee, and, in the aggregate industries, giving to labor a larger relative share of the product." "Under the new system of labor working time has been reduced twelve to twenty-four per cent." To the same effect is the testimony of the national census reports, the books of the savings-banks, and some elaborate and scientific private investigations. The reports of the British government respecting the income-tax point unmistakably in the same direction. But of this more hereafter.

It is a principle asserted by Henry C. Carey, and after him by Bastiat and other economic writers, that as between capital and labor the latter receives a progressively larger proportion of

their joint product, while the former receives a constantly diminishing proportion, though both receive an increased amount. This principle holds good practically, or, as matter of fact, generally. The only exceptions are where some flagrant violations of economic law by unwarrantable governmental interference have taken place. It is true this principle is utterly ignored by most of our reform agitators, and it is sturdily denied by a few. Those who do deny, and attempt to support their denial by proof, universally confine their conception of laborers to manual laborers, and, still more narrowly, to wage-workers. But, as we have seen, this is an unwarrantable limitation of the term. If by laborers we mean those by whose efforts wealth is produced, it will both vastly increase the numbers of the class and furnish data for irrefutably sustaining the principle.

The assumption that "the rich are growing richer and fewer, and the poor poorer and more numerous," or that wealth is rapidly accumulating in a few hands while the masses are doomed to more and more rigorous exclusion from participation in it, is easily seen to be equally baseless. Allusion has just been made to the British government reports on the income-tax. We have no such national tax in this country; hence there is no occasion for such a report and no means for making the precise deductions such as are reached. I do not know exactly where Mr. George's "immense wedge," of which he speaks as being forced through society, elevating the upper portion and depressing the lower, would enter; but I presume it is safe enough for our purpose to fix it at that point where all below have an income of less than \$750 a year. Now, according to Mulhall's *Dictionary of Statistics*, an unimpeachable authority, the numbers of those in Great Britain whose incomes are above this sum have increased since 1850 from one hundred and fifty to two hundred and fifty per cent.; while the number whose income is less than this sum have increased less than the lowest of these percentages, and the average incomes of this class have increased from \$265 in 1850 to \$415 now. It will hardly be doubted that the proportional increase of rich men is any less in this country than in Great Britain, or that the increase of wealth among our poorer classes is less here than there. It is within the memory of men not yet very old that scarcely one man out of a million of the population was a millionaire. It is safe to say

that our present millionaires are at least as one to one hundred thousand. Doubtless the proportional increase of men with fortunes of one and two hundred thousand dollars is quite as great. The assumption, then, that the wealth of the country is going into the hands of a rapidly diminishing class, and that the working classes are tending more and more to a position of hopeless poverty, has not the slightest foundation in fact.

While a considerable class of labor reformers admit that the statements just made are true in the main, and agree that the condition of the working-men has been for some time past actually improving, they complain that *relatively* there has been a deterioration; or, in other words, that of the vastly increased product of these times the laborers receive a smaller proportion of the increase than the capitalists and employers. If by laborer here is meant only those who perform muscular labor, or only those who work for wages in the popular sense, the statement is probably true. But if by laborer is meant all who put forth productive effort in any industrial calling, it may be reasonably, and, I am confident, successfully, challenged.

But what is principally complained of is the undisputed fact that comparatively few persons receive each much more than the common laborers, and some of them several times as much. But is this necessarily an evil or a wrong? It certainly is a wrong and an evil if of those who contribute equally to the product some receive more than others. But if one person contributes three times or ten times as much to a joint product as another, other things being equal, it is certainly no wrong if he claim three times or ten times as large a proportion of it as the other. There is no question that in all our industrial communities there are a few men that produce not merely ten times, but a hundred and perhaps a thousand times, as much as the great mass of the others do. I know of no possible rule of division having any ethical or economical basis, or which is equitable in any sense, but this, that whatever value a man creates is his. He is responsible for the use of it; God puts that responsibility upon him, and this he could not do except he gave him, by his very constitution of things, the right to the property.

The great difficulty in many well-meaning men's minds is from the confusion which exists concerning the relations of

capital, labor, and profits, and the shares that may be rightfully claimed by laborers, capitalists, and employers. I leave the landlord out of the question here, as for the present purpose rent may be reckoned under the head of capital. Profits are very likely to be regarded by loose thinkers as a part of the share going to capitalists. But, strictly speaking, nothing goes to the capitalist, as such, but interest. As profits are more accurately reckoned, and yet not with the strictest accuracy, profits are the share of the product coming to the employer, who in many cases is not a capitalist at all, and, when he is one, his function as a capitalist is wholly distinct from his function as an employer. Profits consist of two parts, namely, that which is the compensation of labor in the form of management and conduct of the business, and that which is due to risk. In the latter there is always some element of chance, but it has to be assumed, else no business can be carried on.

Now, here is an enterprising man with a genius for business. He, with certain capitalists who have confidence in his business ability, buys a water-power and manufactory which has been in operation for some years, sometimes with a small profit to the owner or owners, but sometimes at a loss. The capital invested has scarcely more than held its own, and on the average has not netted two per cent. per annum, while the employer has not received so much as some of his workmen. Under the new management it becomes extraordinarily successful. There are dividends of ten, fifteen, and even twenty per cent. a year. The manager receives a very great salary, especially after the first few years. In the course of ten years he becomes very wealthy—accumulating, perhaps, a fortune of \$200,000, while, it may be, the most fortunate of his workmen have not accumulated so much as \$5,000. The hypothesis that I am making here is, that he pays the same wages at least as are paid in similar establishments elsewhere; that he is no more exacting and no less considerate of his workmen than the best of employers; in a word, no man is a dollar poorer because he is many thousand dollars richer, but the whole community, both laborers and capitalists, are better off because of the wealth he has created. Yet it is frequently such an instance as this that the writers to whom I refer point in exemplifying the glaring inequalities involved in the present system.

I have dwelt so long on the foregoing subjects because they involve a large part of the misconceptions with which the public mind is affected. No doubt they are honestly entertained and taught by some intelligent and well-meaning men; but moderately careful examination shows them to be false and disastrously misleading. They should, therefore, be removed before we can have any definite conception of what is to be done.

A great many measures have been proposed for the rectification of our industrial relations, and these, too, in good faith and with sincere purpose. Co-operation, profit-sharing, arbitration, interference of the legislature for the protection of the laborer, for the restriction of the power of corporations, and to limit individual accumulations, national land-ownership, and nationalization of all property are among these. Some of them are good and helpful within their proper limits, but all of them are capable of being pushed beyond these limits, and thus made the means of greater disorders and of intensifying the evils they are intended to mitigate. But none of them, nor all of them, will work a complete cure.

There is at the present time a strong tendency in a certain class of thinkers, and many of these not of the wild and extravagant sort, to some form of socialism. To a large proportion of our people the term socialism is associated with all sorts of impractical and disastrous conditions. Many confound it with anarchism, which is not necessarily akin to it. A genuine Christian socialism is easily conceivable, and I imagine the millennium, when here, will have a pretty thoroughly socialistic character. It is probable, however, that the ideal socialism will not altogether wait for the perfect moral reconstruction which we call the millennium. It will come, it may be, *pari passu*, with the progress of society in this direction. Indeed, it would surprise a good many of us to realize to what extent we have already gone in the acceptance of socialistic elements into our present civilization. The post-office system, our educational system, the water supplies of cities, the provisions for lighthouses, the expenditure for internal improvements, are all essentially socialistic. In addition, we have some partial application of the doctrine in aid bestowed, directly or indirectly, on private enterprises which are presumed to be of national interest and public profit. Marine, life, and fire insurance antici-

pates the socialistic principle on an extensive scale, though it is wholly voluntary and extra-governmental. The tendency is in this direction more and more. Foreign nations give subsidies to ocean carriers to promote national commerce, and this policy is strongly advocated in our own nation. There are some very cogent, though perhaps not conclusive, arguments in favor of governments assuming the control of the gas-works of great cities (I believe this is already so in some cities), of owning and managing the telegraph system, and even the railways.

But there is a demand in certain quarters for a more sweeping change in this respect. Henry George insists that the nation should at once assert its ownership of all lands, and that it should collect rent from all occupiers in the lieu of taxes. He is confident that this would do away with nearly all the social and industrial ills that now afflict us, and would virtually annihilate poverty. Mr. Bellamy comes forward, also, with his plan of reform amounting to a most radical and universal revolution. He would not only have the government assume the proprietorship of land, but of all other existing and possible wealth, organizing the nation as an industrial army. This plan is set forth in a fascinating romance which has had an almost unprecedented circulation. Under this scheme every individual in the community is expected to contribute according to his ability to the general product; and of this product each one, no matter what his productive ability, is to receive an equal share, a portion adequate to all his actual wants. He is supplied continually from the cradle to the grave, and all share alike. There are no poor and no rich individuals. The wealth of the community is represented as enormously increased under this system, and conveniences, facilities, and delights of living are provided that have never yet been dreamed of except by Mr. Bellamy and a very few equally visionary. There are many exceedingly interesting features of this moral and economic Utopia of which we have not room to speak.

How would this form of socialism operate in the rectification of the wrongs which exist among us? Mr. Bellamy represents very happily the situation as it will be when the rectification has taken place, and the picture is certainly a very attractive one. But he gives us no hint of the process by which the change is to be effected and the sinister conditions removed.

Indeed, it would seem from his representation that no process at all is needed. The only thing required is that the people vote to have it so. They speak and it is done! The whole grand polity is presented ready-made, and only waits for our consent to go into operation. The results are shown in the abundant supply of all the possible wants of every individual, no matter what his abilities, dispositions, tastes, and peculiarities are, or what his disabilities and vices are; with plenty of leisure, with means and opportunities of culture, and ample provision for enjoyment and entertainment. There are no pauperism and no poverty, no excessive toil, no bad sanitary conditions, no labor of children or of aged persons. Indeed, exemption greatly anticipates old age, every one being free from the obligation to labor at the age of forty-five.

This ideal society, of course, is very attractive, and makes many of us wish to be members of it; so much so that it seems hard to wait even a generation or two for its realization. An objection, however, has been made to it by some careful critics to the effect that individual liberty is so rigidly conditioned in it that there is little room for development. In the present system, with its many and deplorable imperfections, there is, nevertheless, much to promote the growth of personal power and freedom, and this, too, in perfect accordance with the constitution of human nature. If a man is thrown upon himself he is liable to have difficulties and obstacles to contend with, to have great struggles which call forth all his resources, and even to create some that he originally did not have. It is through such training and under such conditions that the mighty individualities of history have been produced; and it is through such experiences that the rugged, sturdy personalities which characterize so many of our communities have been developed. Under the system described in *Looking Backward* it is fair to inquire whether most of the incentives to the formation of strong, resolute characters will not be largely wanting, and whether it can be a really healthy humanity which is made to run almost wholly in grooves.

But without insisting too much on this, the great difficulty with the system is, not that there is much to complain of in it, but that it presumes that the evils which we acknowledge to exist, and for which we are seeking a remedy, are already re-

moved. These evils are possible and actual, and they stand stubbornly in the way of such a state as has been described. Their removal is an absolutely *sine qua non* for this state. Mr. Bellamy, with nearly all the socialistic writers, to go no further into details, takes no account whatever of the fact that selfishness is indigenous to human character, that men are also naturally indolent, and that selfishness and indolence cannot be disposed of by popular vote. The *plébiscite* will not abolish them.

In most of our communities, it is true, there are individuals who love their neighbors as themselves. But they have come to this high attainment through various disciplinary experiences and by such aids as are found only in religious faith and devotion. These are, moreover, in a very small minority everywhere. When all the members of our communities shall take on this character, or even where a large majority are of this mind, we may very likely have such a social situation as *Looking Backward* would have us anticipate. A state in many of its features identical with this, there is little doubt, is the Christian ideal. It is this that Christianity aims at and strives, all too feebly, doubtless, to prepare men for, by subduing their selfishness and training them for loving service to one another.

Then, too, there is the great obstruction implied in human indolence. How is this to be overcome? If there is any thing more obvious than another to the attentive student of human nature it is that most men will not work except under the spur of some motive. Primarily we do not like to work. Emerson says, "Men are as lazy as they dare to be." Under the present system the motive exists in the fear of want and the desire for competence and independence, and in other conditions and characteristics of the individual. Under the socialistic régime I do not see how there can be any thing like an adequate motive. It is true the lazy and unenergetic and indifferent may be subject to certain pains and penalties, but this would have a tincture of slavery about it which would sadly mar the fair picture that has been presented.

It is a condition precedent to the existence of such a social order as we are contemplating that these moral characteristics, which are much more radical and wide-spread than the slight

account of them now given might seem to indicate—these and cognate vices which are also numerous—should be exterminated. How is it to be done? is the question, and not, What will be the result when it is done? It will not do to meet this question by the assertion that when men are delivered from the thralldom of poverty and the pressure of want these vices will disappear and the opposite virtues will spring up spontaneously. This is a mere conjecture. We need positive proof on a subject where so much is at risk. Mere guess-work will not answer. This is especially true in face of the fact that most of the indications we now have point in the opposite direction. Under our present system the children of the rich, those who are far removed from all fear of want, are not those from whom the bad characteristics of which I have spoken are absent; on the contrary, they, far more than their less favored fellows, are apt to be characterized by indolence and selfishness.

The palpable difficulty with the theories under consideration is that those who advocate them demand effects, but ignore causes. They seek a great and desirable end, but abjure, or at least ignore, all adequate means by which it may be secured. For the present I see nothing for us but to go on as diligently and energetically as possible—which means much more so than now—doing away with such evils as it is practicable for a free government to reach, diminishing the ignorance by easy kind of educational appliances, and commanding earnestly and faithfully to men the great principles of the Christian religion, under the influence of which alone can we expect perfect virtue and the banishment of selfishness and sin from individuals and communities. It may be a long and toilsome process, but it is not a hopeless or altogether discouraging one. If we wisely and reasonably practice *looking backward* we shall see that there has been great progress, and that this progress was never greater than now. The world is growing not worse, but better.

Geo. M. Steele.

ART. III.—THE TEMPERANCE MOVEMENT: A SYM-
POSIUM.

RESPONSIBILITY OF THE CHRISTIAN CHURCH.

It is impossible to exaggerate the evils of intemperance. The language that shall adequately describe those evils is not in the vocabularies. Intemperance is a remorseless murderer; a fruitful breeder of criminals, of paupers, and of idiots; a cold-blooded destroyer of manhood, a conscienceless robber of women and children; a foul invader of home purity, a heartless foe to domestic bliss, a corrupter of public morals.

The traffic in intoxicating liquors is unscrupulous, defiant, aggressive, mighty; it puts itself astride of our civilization like a very Colossus of evil. This traffic is rich. While its countless victims wander in rags and shiver with cold its premiers live in palaces and are clad in purple. This traffic holds its effectual menace over the heads of political parties; carries its stolen plunder as bribes to the doors of senates; erects its Augean stables under the very shadows of the Christian sanctuary. It wields immense power; but this power is faced like an engine of destruction against every beneficent mission of the age. It marshals a great army; but this army fights no battles for humanity, wins no victories for civilization, does not write one chapter of honorable history. It is an army that carries devastation and ruin along its march, filling the air with widows' wails and orphans' cries; an army that is forever recruiting its death-thinned ranks from boys that have grown up in the home the pride of mothers and the hope of fathers.

The skill, the strength, and the labors of a Hercules, as pictured in classic fable, will be less than sufficient for that agency that shall dismantle the strongholds of intemperance and drive its monstrous evils from our civilization.

From the very nature of its mission in the world the Christian Church is responsible for its attitude toward the "Temperance Movement." The Christian Church, as no other agency, is divinely made responsible for the establishment of Christ's kingdom among men, a kingdom whose forces can be content with nothing short of a reign of universal righteousness in the

earth. The original charter of the Church made it not only its divine right, but its divinely imposed duty, to carry forward its work of moral conquest until the last revolted province of this world should gladly bow to the scepter of Jesus Christ. Christ's final command to his Church has not only voiced itself in the Christian conscience like a perpetual trumpet-call of duty, but there has been no age so dark, no period of persecution so fierce, that the spirit of Christian prophecy has not been inspired with the glory of an age to come when the kingdoms of this world, as so many provinces, shall all be enrolled in the one kingdom of our Lord and of his Christ. The expectation of Christ's final and universal triumph in this world not only lives imperishable in the heart of the Church, but it intensifies and brightens with the progress of the Christian ages.

Intemperance confronts the progress of Christianity and challenges the very prophecies of its final triumph. The Christian Church has no foe more implacable, none whose hatred is more deadly, or whose opposition is more diabolical, than is represented in the forces of the liquor traffic. The forces of this traffic, organized, alert, determined, tremendously equipped, stand, from end to end of the land, arrayed, like a marshaled army, against the mission of the Church.

There is no alternative. Either the Church must prove untrue to its divinely imposed mission—must permit its prophetic hopes to die—or, clothed in its heaven-given panoply, it must face and drive this array of evil forces from the world. The Church can stand in no allied relationship with intemperance. The missions of the two are as wide apart as heaven and hell. The Church can consent to no armed truce with the iniquitous traffic. As properly might it enter into a league with death. There can be no delays, no compromises which do not mean advantage to the foe and defeat for the Church.

Between the Church of to-day and the gates of its prophetic heritage stands this army of opposing forces. The leaders of these forces will listen neither to the voices of reason nor of justice; they propose to yield no vantage ground either at the bidding of man or God. The Church, in pursuit of its divinely appointed mission, must capture and transform the very grounds on which this enemy is intrenched. The only proper attitude

for the Christian Church in its relation to the cause of intemperance is that of uncompromising and unrelenting war.

The temperance cause will come to its final triumph only as it is adequately guided and re-enforced by militant moral convictions. But the Christian Church, more than all other agencies, is responsible, and must be looked to for the enforcement of such convictions upon the public conscience. The Church, by its divine charter, stands as the moral leader and reformer of the world. If we cannot look to the Church to set luminously before the world a faultless standard of character, to expound to the popular intelligence the unyielding demands of God's moral law upon the practical conduct of men, and, by the authority, vigor, and constancy of its teaching to awaken in the public conscience a response to these demands, then it is in vain that we shall look for these results to any other source.

It may be readily admitted that the secular press is a great educator. But the moral renovation of society will remain forever hopeless if we look primarily and solely to the secular press to educate mankind to right living. This press, however many and useful the ends which it serves, is conducted primarily in the interests of making money for its proprietors. Its spirit is more mercantile than ethical. It seeks not so much to elevate the intellectual and moral tastes of society as to minister to tastes already existing. Thus, the columns of the average metropolitan newspaper are spotted with paragraphs that, examined in a white moral light, are seen to be abominable and nasty. Money, and not the naked justice of the case, is too often the loadstone that gravitates editorial utterances to itself. Elbridge T. Gerry, President of the Society for the Prevention of Cruelty to Children, charges that the general tone of the press is hostile to the enforcement of the humane law designed to prohibit the essentially cruel enslavement of little children for the uses of the stage. He assigns as the reason for this singular state of things the fact that the theater furnishes for this friendly press one of its most fruitful sources of revenue. A mercantile press is a press in the open market. Such a press lacks the moral qualifications requisite for leadership in the temperance cause, and the cause itself is not financially strong enough to permit it to employ this press as a mercenary.

For reasons quite similar we cannot with any great degree of

confidence look to political parties to work the reforms needed for the moral upbuilding of society. Political parties, in their action, rise to no higher plane than that of the average sentiment and asserted interests of the constituency whose support they seek. If a section of beer-drinking constituency holds a balance of power within the lines of any of the great political parties that section will have power to keep any honest temperance plank out of the working platforms of that party.

It all comes back to this: the moral hopes of the world center in the Christian Church. The Church is forever the Moses whose mission it is to bring God's law down from the flaming mount to the people encamped upon the plains. It is the mission of the Church to preach a divine code in the world, to arraign society, politics, business at the bar of a perfect and authoritative righteousness. The Church herself must never forget this: She is divinely ordained to be the supreme moral teacher and reformer of the world. It is her business to create and enforce those moral convictions which, pervading home and school, the college and press, the market and politics, shall, by and by, become an incarnated omnipotence for the smiting down and the stamping out of all social iniquities.

Much is said about the rights of individual liberty in this relation. But the spirit of Christianity is not quick to prompt this argument. The church member who, in pursuit of his asserted personal liberty, drinks wine does a purely selfish, and what may be a very unchristian, thing. He does that which enlightened science declares to be injurious to himself, and which may be morally hurtful to others. A true Christian spirit will prompt every lover of his kind to abstain from all needless indulgences from which others can take example to their hurt. The highest type of a Christian is one who easily buries his selfishness in his heroism for humanity. The day of the world's emancipation from the rum-curse will not come until those who bear the name of Christian shall walk with spotless garments in the presence of this evil, touching not, tasting not, handling not, the unclean thing.

It is sometimes asserted that the life of the Church cannot be reasonably expected to rise higher than the best average life of the surrounding community. This is a vicious doctrine. Human society is not the source of Christian life. This source

is divine. It is the duty of Christians to carry into and to exemplify before the world, in their own living, a divine pattern of manhood. Church members who intelligently and conscientiously seek to measure up to the New Testament standard of Christian character may be absolutely relied upon to stand in a right personal attitude to the temperance cause.

Church members are morally responsible for their political attitude toward the temperance question. It is often and easily said that the Church must keep aloof from polities. Such teaching is moral heresy. The liquor traffic is in polities. It is through its manipulation of political forces that it seeks so to intrench itself, even in law, as to enable it to put to defiance all the moral forces of the age. The political field is one of the fields on which the power of this organized crime against society is to be broken. The Church must enter polities. The teaching of the Church on all questions of social morals must be so clear and positive as to educate all Christians to a sense of their high duties in the relations of citizenship. The time has come when the Christian citizen, as such, should assert his fealty to right rather than to party. In many election districts the members of the churches, if they could not elect, could certainly defeat, any political candidate who might appeal for their suffrages. Let a little wholesome political communionism be effected among the Christian voters of society. Let the caucus be notified that no candidate for office who is not right on the temperance question can command a single Christian vote of the community, and the politicians would soon be on their knees before the demands of Christian citizenship. Who shall deny that such a course, in many communities, would be perfectly feasible? The Church to-day is not discharging her full responsibility in the high function of training her members for the moral duties of citizenship.

The Church, through her educational agencies, ought to give more constant and more vivid instruction to the people concerning the stupendous evils of intemperance. One great source of the apathy of the Church on this question is the lack of practical knowledge on the part of Christian people concerning the tragic evils of intemperance. The members of churches in large part, let it be gratefully said, are personally free from the curse of drink. They live in peaceful and blessed

homes. Their own security makes them practically strangers to the evils which are smiting multitudes of their fellows into dust. We become interested in any good cause only in proportion as a knowledge of its needs appeals to our convictions and stirs our hearts. The mother whose son is a victim of intemperance is never apathetic. The man rescued, as John B. Gough, from its evils is never indifferent. The noble woman who, on errands of mercy, visits the drunkard's wife, as she sits broken-hearted in her blighted home, is never wanting in a helpful sympathy. And so only as those great agencies of Christian teaching—the pulpit, the Sunday-school, and the religious press—shall themselves become the baptized evangelists of this cause shall the slumbering might of the Church be most effectually aroused and enlisted in the temperance reformation.

And yet—let there be put upon this truth all emphasis—it must be felt that the hopeful sphere of the Church in the temperance cause lies in the right training of children rather than in the reformation and rescue of drunkards. The story is familiar, but significant, of Hamilcar taking his boy, Hannibal, nine years old, and, laying the child's hands upon the altar, then teaching him to swear eternal hatred to Rome. The sequel is known. Hannibal, a man, became Rome's invincible foe. He maintained his army for seventeen years in the very heart of Italian territory, and as long as he lived, even when he was without an army and in exile, his very name was a terror to the Roman senate.

So the Church, in her relations to the temperance cause, has no higher nor more hopeful duty than by hearth-stone and altar to imbue the hearts of the nation's children with the unpictured horrors of, and with unchanging enmity toward, the smiting iniquity of intemperance. If the Christian Church shall promptly discharge her great responsibility here, then from the cradles of the present shall arise the Hercules-like victors who shall rid the coming civilization from the terrific hydra of the rum power.

George P. Mains—
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THE VALUE OF LEGISLATION.

THE limited space at command will not permit a consideration of details, and, in the present state of the case, a discussion of principles will be of vastly higher importance. How far morality can be promoted and enforced by political legislation is one of the most prominent questions of the day. It is a question of vital consequence, for our methods and successes in moral reform are to be largely shaped by the decision that is reached.

The Church has been telling the world for centuries that the Gospel of Christ is the only solid foundation for the salvation of mankind from sin. Is this true, or has the Church been laboring under a mistake and holding out delusive hopes to men? There is a tendency in these days to change front in the heat of the conflict as though the battle-ground had not been wisely chosen. It may be well to survey our foundations anew and estimate the value of first principles in the discussion that is going on respecting moral reform.

Is there any thing reformatory or regenerative in human statutes? If not, what value have they in the work of man's salvation? We are not quite prepared to take the ground that good government will save the world from sin. The wise and just laws of Solon did not preserve the Athenians from political and moral degeneracy. The personal purity and righteous government of Marcus Aurelius did not stay the "decline and fall of the Roman Empire." The administrations of Josiah and Hezekiah did not prevent the final catastrophe in the history of the kingdom of Judah. Then, as now, bad men were not regenerated by good government. Christians cannot very consistently take the ground that even a permanently righteous administration of human affairs will do the work of the Gospel. It has not generally been supposed that men could be cured of dishonesty by the enactment of just laws respecting trade. The laws against dishonesty have operated merely as a protection for honest people against the inroads of injustice. The Church has favored such laws, not because they are reformatory, but as a check and defense, while higher instrumentalities are saving men from dishonesty and all other sins.

The Church of God has not supposed that wicked men would love the Sabbath any better because they are forbidden by the laws of the State to desecrate it. Sabbath-keeping people are protected in their enjoyment of the sacred day by such laws, but wicked men are not made any better. As a matter of fact there are probably more homicides in consequence of drinking and carousing on the Sabbath than on any other day of the week. Men stop work to begin mischief.

Is there any record of a lecherous man having been made chaste and virtuous by statute laws forbidding adultery and kindred sins? Human society may be protected by such laws from the ravages of the destroyer, and thereby a great good be accomplished; but no one expects to banish licentiousness in this way. It may be driven under cover, and many victims may be saved from its deadly pollution, but the evil thought, desire, and purpose remain. This terrible vice can be cured only by something that shall purify the very springs of life.

Such laws are merely a breakwater behind which decent people can find shelter, while the waves of sin continue to rage outside unchecked. No sailor wants to hide behind a breakwater forever; he desires control of the ocean itself. And the ultimate purpose in moral reform is not to build walls to protect good people from the ravages of evil, but to destroy the evil itself; and this human laws cannot accomplish. It needs a divine Christ to walk on the tumultuous waves and command, "Peace, be still." After that breakwaters will not be necessary. The hackneyed story of the man who tied his boy to a post for stealing apples, and said to him, "Now we will see whether you will steal," is a fair illustration. The apples were safe, undoubtedly, while the boy was tied to the post; but the boy was made no better. What is needed is a system of moral reform that will save the boy first, and the apples will be saved as a logical consequence.

There is a very strange fact in connection with this question which every one may interpret to his own liking. The sins that human legislation has most concerned itself with are the sins that have been least thoroughly eradicated in the lives of professing Christians. We have stringent laws touching licentiousness, and yet probably more persons have been expelled

from the Christian Church for this sin than for any other. We have laws forbidding Sabbath-breaking, but the complaint is universal that Christian people are growing lax respecting the sanctity of the Sabbath. We have laws without end against dishonesty, but multitudes of church members are put on trial every year for this sin. We have many civil and ecclesiastical laws with reference to dram-drinking; but this great evil is a universal stumbling-block in the way of holy living. Can we find four other sins, which the laws of the State have not tried to restrict, that have become so prevalent, and that have given the Church so much trouble? It looks on the surface of things as though human legislation was not helping Christianity very much in saving the world from these sins. It may be answered that these, in the very nature of things, are the most popular and prevalent of sins, and so are most persistent in spite of both "law and gospel." If this answer reaches to the root of the matter, and satisfies many minds, it will be an occasion of general rejoicing.

Christian people, who believe in Christianity as a divine institution, are bound to look to the Gospel as God's method of saving men from all forms of sin; and they must relegate to a subordinate place every other plan or method. When human legislation is limited to its proper sphere in moral reform Christian people will welcome it as an adjunct of the Gospel. If, however, it is put forward as a substitute for the Gospel, and the Church is neglected for political appliances, then it becomes necessary to affirm with emphasis that legislation can never do the work of the Gospel.

Reform by statutory enactment has three fatal weaknesses which must not be overlooked whenever the attempt is made to find a gospel in legislation.

First, it attacks one sin at a time, or one sin without reference to its relations to other equally dangerous sins. Have we any grounds in Scripture or philosophy for the belief that we can single out one particular virtue and, by human legislation, push it to the front beyond other virtues that are not given such special treatment? Have we any reason to believe that we can mark one sin for destruction, and, by political appliances, crush it any faster or more fully than we do other sins? Do we find anywhere a warrant for an attempt to destroy sins

seriatim? Is this God's method? When he undertakes to save a man from sin does he deliver him from profanity first, and leave him in the practice of licentiousness and dishonesty and drunkenness? On a broader scale, do we find that the Gospel proposes to pay special attention to licentiousness, for instance, until it is abolished, and then take in hand profanity, and so on to the end of the list?

On the contrary, the divine method seems to be to save each man from all his sins, and, by the appliances of the Gospel, beat back the front of evil at all points simultaneously. It may be seriously doubted whether the world will be saved from one sin faster than from all sins, and whether one or two virtues can be successfully emphasized beyond others.

Again, the statutory method of reforming men is faulty in that it makes use of compulsion rather than persuasion. Can human governments compel men to be virtuous when God does not think it wise to do so? Society may properly protect itself by statute laws, but it must not make the mistake of supposing that it is saving men from sin by this process. And there is reason to fear that the Church, by using force—by appealing to human law to drive men into external morality—is losing her power to persuade them to practice real morality. We have the highest authority for saying that "they that take the sword shall perish with the sword." Is not this equally true of the club? The club has its use as a police weapon, but it is not a regenerative agency. It looks very much as though the violent methods sometimes employed by Christians in these days were awakening the wrath of the ungodly and uniting them in a solid phalanx against all moral reform. The Church has invoked political power, and the ballots of the unregenerate have, in many instances, buried politico-moral measures out of sight.

Still further, moral reform by political legislation is only a continuation of the multiplied efforts that have been made in all ages to save men from sin by human instrumentalities; but that such efforts, while praiseworthy and of value as indicative of full human co-operation, will come short of the mark the history of the past compels us to believe. All heathen religions have vainly tried to save men from sin by human appliances; and modern reform agencies that ignore the Gospel are

doomed to a like failure. Any moral reform rests on a very unstable basis so long as the people are not converted to Christ. The moral sentiment of irreligious people is extremely superficial and unreliable. They may be induced to vote for no-license or prohibition one year, but if it be found that their taxes are increased a few cents thereby they will wipe out all these reform measures at the polls the next year. They may be persuaded to keep the Sabbath for appearance' sake, but sap running to waste in the sugaring-season, or grain exposed to a coming thunder-shower, will be sufficient to convert them into Sabbath-breakers. But when a man is thoroughly saved from his sins by divine power the question of moral reform for him is very easily settled. When there is a sweeping revival of religion in a town the sale of liquor, Sabbath-breaking, profanity, and other evils are correspondingly reduced; and the extent and permanence of the reduction are in proportion to the extent and permanence of the revival.

There are principles involved in this discussion which we shall be compelled to respect, and which it will be wise to recognize in all our efforts to reform men. We ignore these principles at the peril of being entirely incorrect in our methods and totally deficient in the results of moral reform.

The purpose of this paper is not to condemn political legislation on moral questions as worthless, but to find, if possible, its value, and relegate it to the subordinate place which it should occupy. The present line of thought has been pursued because it seems to the writer that there is special danger at the present day that men will lose faith in the Gospel as the means of saving the world, at least from certain glaring sins, and look to politics to accomplish that result. The danger is that politics will be promoted to first place, and the Gospel, if used at all, retired to a subordinate place. There can be no doubt that there is a tendency in these days to substitute political machinery and lodges and societies, open and secret, for the services of the Church.

The conclusion we reach is that legislation is available, but we must not expect too much from it as a reformatory measure. Use it as a defense wherever possible, but do not make a gospel of it. Legislation can find a permanent basis only in the permanent Christian character of the people. It cannot outrun the Gospel.

of Christ. However desirable laws regulating moral questions may be, they are helpless affairs without a moral sentiment behind them. Legislation can only register the progress of the nation in morals. The triumphs of legislation must be the final jubilee of a preceding triumph of the Gospel.

Prohibitory liquor laws may, perhaps, be fairly regarded as the high-water mark of moral progress. The water does not always stand at high-water mark. In fact, it is generally below it; but we know the mark has been reached and can be reached again, if the flood of sentiment be only high enough respecting this great evil. The decent people of the country must consider the victory still unachieved—not until prohibition is enacted in the legislatures of all the States, for that might amount to very little, but—until an overwhelming majority in all our States are moral people and *desire* prohibition and will demand its enactment and enforce it. If the sentiment of a State or community is adverse to prohibition, or hopelessly divided, prohibitory laws are of very little value; but when the sentiment of the people is overwhelmingly on the side of morality, legislation on moral questions comes as a matter of course.

With respect to license legislation, high or low, it is hardly necessary to say that it will never solve the temperance problem nor do very much to restrict the sale of intoxicating liquors. Probably very few people seriously think so. If any honest temperance men favor such legislation they favor it only as a make-shift, until something more effectual can be reached. The man who has the grace of God at command, and the appliances of the Church, in saving the world from drunkenness, is foolish to waste any time over license legislation. He will probably derive no assistance from such a source.

Henry Graham

DANGERS TO THE TEMPERANCE MOVEMENT.

DURING the past few years the temperance cause has been steadily gaining strength. It has met with varying success and defeat. These vicissitudes have intensified conviction and resolution, aroused new energies, enlisted new forces, awakened public attention, and revealed more fully the attendant dangers. Each defeat has been practically a triumphant defeat. To foresee political dangers and to forecast true remedies is real statesmanship. To tell all the dangers which beset the temperance cause and to show how these may be met aright is to solve the problem. This article does not pretend to cover such a wide scope. It only proposes to canvass the more conspicuous dangers.

Immigration is a great and ceaseless menace. Hordes of foreigners are pouring into our country yearly. These come with sharp antipathies to all temperance sentiment. While all classes are represented among them, yet for the most part they are the refuse of Europe. Many of them have positively intemperate habits. All, or nearly so, have active sympathies with the drinking custom. Most of them become naturalized citizens. Nearly all their strength is cast solidly against all real temperance reform. When thousands such come to our shores daily it seems almost impossible to check the growing evil. Unless this is done what chance have we for temperance reform? How can we make clear the rivers of our social life when they are constantly polluted by such an ever-flowing stream? We must check the corrupting influx, or we must purify it. Our statesmen get spasms of virtue and courage. They boldly take up the reform of our immigration laws; with great flourish they are going to shut out the baser elements which come across the seas. We hear much of this at the beginning of legislative sessions and prior to nominating conventions. But nothing is done. The righteous enthusiasm all oozes out. An election is coming. Votes are needed. Reform votes have been won. The votes of the other class are requisite. The un-Americanized foreigner becomes a friend and brother. The heathen Chinese alone are shut out. The doors are wide open to all other comers. Mats with the inscription,

"Welcome," are spread for their feet by all political workers. And so we hear the heavy tread of thousands upon thousands coming to our beloved land to swell the armies hostile to all temperance. We do not raise a cry against all foreigners. Many of them become noble citizens. But it is as clear as the day that the strongest arm against temperance is the foreign arm. To check the immigration of bad social elements is a part of the temperance problem of our day. And another part is a practical method of work upon the foreigners who have come. Temperance movements among them must be put in motion. Workers of their own must be raised up among them. Systematic efforts should be persistently made along these lines. There is a fighting chance. Let it be improved in the name of humanity and of God. At least the children of these foreigners afford an inviting field. Of their own accord they become Americanized. They can be influenced by wise and determined means. Unusual exertions should be put forth in their behalf. This is the most hopeful method of counteracting the evils of immigration. How fortunate that old sinners die! The hope of temperance is with the youth.

Our large cities are also a continual menace to this movement. They are chiefly the receptacle of the currents of immigration. They are also the rendezvous of the worst elements in society. The rural districts are generally on the right side of this question. The large cities are strong in their opposition. They are full of saloons. These sinks of iniquity have a wider influence and a tighter grip than is popularly conceded. Young men innumerable are being drawn into the whelming vortex. Saloon workers are manufactured much more rapidly than temperance workers. Liquors by retail mean liquor-supporters by wholesale. Almost every State has large cities to jeopardize all temperance work, if not to overslaugh it. How the great cities shall be reached effectively is almost the greatest factor in all this problem. Could the temperance reform but capture these this war would soon be over. The leaders in the great work should so rally their forces, direct and concentrate them, as to lay relentless siege to these citadels of power now occupied by the enemy. There is absolutely little hope until this is done. Great cities not only contain numberless vortexes of vice, but they exert far-reaching effects inimical to temperance.

From these ramparts fearful incursions are made into the rural districts. Let supreme attention be given to the centers of influence which control the nation.

The old political parties are practically arrayed against this movement. In some States the Democratic party has stood for prohibition. But in nearly all the States that party is avowedly against it, often being explicitly the champion of the liquor traffic. Whenever in the North it has espoused temperance this has been from policy, and not conviction. In the South it has now and then manifested a little favor, but this has been so limited and strict, party attachment has been so proverbial and pronounced, that there is no encouragement from this source. That party may be regarded the country over as the supporter and protector of the liquor traffic. In several States the Republican party has squarely faced the issue and stood for the right. There its machinery and strength have pushed the saloon to the wall. But this excellent record has been broken in most of the States. In these States this party has advocated high license and local option. In some quarters it has catered to the liquor traffic for votes. The decisions of various Republican judges have been so adverse, the platforms of various conventions so ambiguous or hostile, the attitude of various leaders so unfriendly, and the political manipulations so hypocritical or antagonistic, that the suspicion of deliberate plans on the part of the party to throttle the growing temperance movement is rapidly spreading. Notwithstanding all the untoward indications, there are many who believe the party will be compelled eventually to change front and to adopt straight temperance principles. This has been the case in Iowa and Kansas. Is there not some hope that it may spread to other States and finally to all? If, however, that hope is doomed to disappointment, and if this party shall demonstrate its practical alliance with the liquor interest or the utter futility of farther temperance effort from within, then thousands and thousands will sever their allegiance to it and coalesce with those who have already abandoned it. The practical attitude of the old parties at present, when looked at collectively, is fraught with infinite harm. They deliberately raise other issues which are very subordinate, so far as national welfare is concerned. Compare protection with prohibition! Compare free-trade with pure

temperance! For the public weal there is no comparison. The tariff looks to material prosperity, temperance to the moral. And indirectly, by means of moral agency, temperance looks to the production of still greater material wealth. The greatest possible economic principle the nation can adopt is that of temperance. Tariff cannot protect home industries as thoroughly as temperance can protect them. Tariff for revenue is insignificant compared with temperance for revenue. The great tariff agitation makes one sick when he thinks of the lethargy in the temperance movement. That suits the old parties. It is votes they want, not principles. Inevitably they carry the great mass of voters with them. They freely resort to the common political practices of intrigue, bribery, intimidation. It is of paramount importance to get possession of one of these parties or to drive them both into open and avowed opposition to temperance. Then the temperance movement must be put on a non-partisan moral basis or it must assume the claim of a distinct political party.

Of course, another potent agency opposing temperance is the liquor traffic itself. There is no evil unto which it will not resort, if thereby it may cripple temperance. It pours out millions of dollars for purposes of corruption. Indeed, how amazing, if not alarming, the extent to which men may be corrupted! Knowing their cupidity and weakness, this traffic deliberately plans the unlimited corruption of the press and the voter. The measure of this iniquity may justly startle the nation. Intemperance has spread its appalling curses everywhere, and now it adds a giant evil to all the rest. If men are to be corrupted in this measureless manner in the great temperance conflict that is upon us, parties will not be slow to gain voters by the same accursed means. Given a purchasable franchise in countless voters, and the glory of the republic is at an end. No greater blight could shrivel the flower of the land. Civil liberties, nay, religious liberties, could be bought and sold. To make commerce of morals and convictions is to damn the country worse than war possibly can do. Let our men pour out their noble blood upon gory fields and die the patriot's death; let red battle again fill our homes with tears and aching hearts; let orphans and widows be multiplied indefinitely; let war, with its ravages and its desolations, come—these are lesser

evils than wide corruption of manhood and citizenship. When these are polluted and perverted, all is gone; Ichabod is written on our banners. Then the great barriers will give way, the seething floods of destruction will engulf home and school, State and Church.

Barring corruption, Pennsylvania would have gone for prohibition; and so Ohio. In Nebraska to-day the gravest fears are awakened because of the corrupting influences every-where apparent. Even houses and lots are purchased at good prices—a small payment made down and the balance made contingent upon the defeat of prohibition. Owners like to sell at good prices, and when the bulk of payment depends upon defeat of temperance, sellers are made anti-temperance workers as well as voters. They fail to see that in either event the sale will be declared off. The fifty or one hundred dollars down is no loss to the liquor traffic. They expect to give it. It is their way of raising up active workers for their cause. They have agents every-where using these adroit and seductive ways, as well as direct bribery. The curse of man and of God should rest upon them. Leaders in the great movement must face this danger and devise potent remedies.

Another difficulty continually weakening the good cause is the diversity of methods among temperance forces. United efforts are a necessity. Many different ways have been pursued. The non-partisan movement has thus far been most successful. It won in Iowa and Kansas. But for corrupting influences, above mentioned, it would have won in other States. We believe the greatest hope lies in this direction. It is a common platform for all temperance advocates. It exposes less weakness to attack. It combines all temperance energies. It awakens less antagonisms. It affords the greatest hope of success. While this is our opinion we are ready to acknowledge the good in all other methods. We are glad that men have been grappling with the monster in our midst in every conceivable manner. They should not surrender. But when we can all pull together let us all pull. And let us be patient and tolerant toward those of different opinions as to methods. Let us remember that great reforms at first move slowly. They may have their recurring defeats, but they gather new strength therefrom and advance with increased power. So we believe it to be

with this reform. God is in it. It must eventually prevail. The crystallizing process is operating. It may be the third party is the destined effectual agency. It may be some other party is yet to spring up from these agitations. Some way it will come. May God speed its coming! May he open our eyes to see our great deliverer, give us grace to lay aside unreliable conceits and to array ourselves under the one white banner of prohibition! Great reforms, although slow at first, eventually sweep down irresistibly like an avalanche. The avalanche is surely accumulating. And when it comes, woe be to the opposers and temporizers in the way!

There is just one more danger looming up in our vision. It is not an active foe. It has no plans. It has no battles. In one sense it is the gravest danger of all. This is the indifference of the people to the monstrous iniquity of the saloon. They are too familiar with its evils. They come to settle down before it as before the inevitable. They come to think there is no real cure. They think the evil may be inherent in human nature. They say you cannot legislate morals into a man. They fancy men will be just so corrupt anyway, and that if it does not manifest itself in the saloon it will in other ways. They are blind to the awful vices of intemperance. They are deaf to the pitiful wails coming up every-where for deliverance. They feel not fully the scorching breath of the fell monster. The wide-spread and appalling curse they little know. Here is in a sense the greatest danger. Now if the people can be enlightened, if they can be made to feel the evil more, if their eyes and ears, heads and hearts can be opened, then victory is at hand. Public opinion, when fully aroused, sweeps away all opposition. As well try to check the leaping Niagara as to stop its resistless sweep. Let the good work go on, any way, every way. Let conscience be aroused. Let conviction be awakened. Let time swell the growing tide. Let God send it thundering down the years, breaking down all obstacles, defying all dangers, until humanity shall be safely moored upon the pure waters of peaceful temperance.

A handwritten signature in cursive script, appearing to read "J.P. Marsh".

ART. IV.—THE HOLY SPIRIT AS A FACTOR IN OUR INTELLECTUAL LIFE.

Is the Holy Spirit an available force in human life? The human mind is utterly incapable of comprehending the thoughts of God. We are awed in any attempt to conceive of the Divine Essence. The Eternal Substance precludes examination. The keenest intellect and the most carefully chosen words fail to present the full import of the Trinity in Unity. When the Almighty appeared to Moses in the flaming bush he bade him take off his shoes, because the ground whereon he stood was holy. Like reverence becomes him who essays to show the functions of the Holy Spirit as available to man. That His inspiration may exalt the conceptions and guide the pen is the appropriate prayer of him who writes with such conscious inadequacy. The Holy Spirit is not merely an attribute, an influence, an emanation, not "one of the manifestations of God." He is not simply a comfort, but "the Comforter;" not a function, but a Functionary. He is co-ordinate in dignity with the Father and the Son. Locke says, a "person is that to which the actions of an intelligent agent are distinctively appropriated." But the grandest acts of Deity are ascribed to the Holy Spirit.

As in the wisdom of God revelation has been adapted to human condition, and has therefore been gradual, so all the persons in the Godhead, for like reason, have used various manifestations, according to the times and people to whom Jehovah would make himself known. The Father's intercourse with Adam in Eden was not such as Moses had on Sinai; the Son in the manger did not resemble the Son in the transfiguration; and the Holy Spirit brooding over chaos was unlike the Spirit in tongues of fire. Yet God in all the persons of the Trinity, like Jesus Christ, is "the same yesterday, to-day, and forever." But the Divine Spirit is never called the Holy Ghost in the Old Testament; his first mention as such is when the Babe of Bethlehem was conceived (Matt. i, 18). Yet all the functions of Deity inhered in him, and he as really influenced the offering of Abel and inspired the faith of Abraham as he did the mind and ministry of Paul. The Bible narrates three events that form epochs in the history of God's moral doings with men ; Sinai,

Calvary, and Pentecost represent them. The first was with God the Father, when he gave the law for obedience ; the second was with the Son, when atonement was made for the transgressor ; the third was with the Holy Ghost, when he applies Christ's merits to the believer. Miraculous power attended each of these events. When the Father descended on Sinai, the mountain quaked ; when the Son expired on Calvary, the dead arose ; when the Holy Spirit came at Pentecost, unknown languages were spoken and understood. As the advent of Christ was the anticipated fact of the Old Testament, so the plenitude of the Spirit was the inspiring promise of the departing Saviour. For four thousand years the world looked for the one ; in confident expectation the sorrowing disciples waited for the other. Both came in the fullness of time. The feast of Pentecost among the Jews was fifty days after the passover, when the paschal lamb was slain, of which Christ was the antitype. After eating the passover the Jews were forty years in the wilderness before they reached the promised land ; Christ remained on earth forty days after his resurrection before he ascended to his Father. Ten days thereafter came the real Pentecost. There was wondrous power ! There was a marvelous manifestation ! "There was a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting, and they were all filled with the Holy Ghost, and began to speak with other tongues." May we reverently say, as the Son of David was the Son of God through all time, yet is named as having his advent when he assumed a body, so the Holy Spirit, that from eternity is the same, had also an advent as positive and palpable when personally among men in tongues of fire ? St. Augustine says, "He that had previously operated in a silent, secret manner now came as the 'rushing mighty wind.'" If our hands have "handled of the Word of life," can less be said of our experience with "tongues of fire ?" Of the Holy Spirit Christ said, "He shall take of mine and show it unto you." He gives us the necessary help. Coleridge says, "The greatest thing a man ever does is to pray." But to do in the best way that which is most important to be done justifies the highest effort of wisdom. The Scriptures say, "We know not what we should pray for as we ought ;" but "the Spirit helpeth our infirmities." For pardon, purity, Christian usefulness, we can all pray with necessary instruction and examples

from the Bible. But in many things we are ignorant, and in our approaches to God we need not only Christ as a medium, but the Holy Ghost as a guide. Definite desires demand definite direction.

In the darkness of our understanding, in the force of our prejudices, in the warmth of our passions, in the vicissitudes of our condition, in the state of our hearts, we are liable to ask amiss. We may ask riches when we can hardly be trusted with the little we have. We may ask health when it is good for us to be afflicted. We may ask five talents when one is buried in the earth or hid in a napkin. For selfish ends we may pray the wind to change, the tide to turn, the weather to moderate, when the indulgence of the few would be the calamity of the many. In God's economy one part of nature appeals to another. Providence is exercised and our necessities are met. The heavens hear the earth, the earth hears the cry of the corn, and wine, and oil, and they all hear Jezreel (Hos. ii, 21, 22). We may greatly err in the things we ask. Rachel said, "Give me children, or I die." She did not know what would follow. James and John would command fire from heaven to consume the Samaritans. Luther said there were times when he had no words for prayer, and he just fell before his Maker. If the channels of communication were closed he waited till God opened them.

But not more certainly in the *matter* than in the *manner* of our prayers do we need the Spirit's aid. Even the things we know are *proper* to be desired we may ask in an *improper manner*. The Saviour told his favored disciples they knew not what manner of spirit they were of. Ostentation and vain repetitions do not avail to our highest profit. Abraham, "the friend of God," when pleading for Sodom, acknowledged he was "dust and ashes," and God kept hearing him till he stopped. The publican who was "justified" smote upon his breast, saying, "God be merciful to me a sinner." "The Spirit maketh intercession for us." "And I will pray the Father, and he shall give you another Comforter." The original in various places means not merely words for comfort, in the sense of *cheer*, but in the sense of *aid* as our Advocate. In the tribunals of ancient Greece parties came into court with one or more persons who, from their position and influence, could render greatest help.

Though not advocates as we employ the word, they used their utmost power as for a client. In the Athenian courts these were called the party's paracletes; in the Roman courts, his advocates. That the original word was so understood by St. John may be assumed from his language: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous"—one with God who patronizes our cause and conducts our plea.

Two things are done by an advocate: first, he speaks *for* us; secondly, he speaks *by* us. Sometimes there are two advocates, and their functions are divided: one, taking the part of a *direct intercessor*, pleads for his client; the other, becoming the *indirect intercessor*, directs the speech of his client. Thus our Advocate is not only our *organ* of speech, but a *prompter*. These two represent Christ and the Holy Spirit. Christ's *intercession* is *direct* by his voice; the Spirit's intercession is *indirect*, and conveyed through the soul of him he aids. Christ's intercession is *without* us; the Spirit's intercession is *within* us. Christ intercedes and the Spirit is given; the Spirit intercedes and the atonement is applied. The intercession of Christ proves the obstacles to our salvation are removed. By the intercession of the Spirit the difficulties of our condition are overcome. "The Spirit maketh intercession for us with groanings which cannot be uttered." This expresses profound sympathy, deep solicitude, earnest effort. It is as if our grief caused his oppression. These unutterable groanings are the voice of a pressing necessity. And lo! the heavenly Advocate appears within the veil with the golden censer in his hand and much incense therein. He offers the incense, with the prayers of all the saints and the pleadings of the Spirit, upon the golden altar before the throne as our "Intercessor" and "Comforter."

The gift of the Holy Spirit as vouchsafed at Pentecost was essential to the most vital exhibition of the benefits of Christ's death. Who that has read the New Testament has not been impressed with the changed conduct of the disciples after the gift of the Paraclete? How inadequate had been their conception of Christ's mission! In vain had he delivered his discourses and wrought his miracles! from his wisdom they had not imbibed proper knowledge, and from his might they had not

received needed strength! In vain had he declared, "My kingdom is not of this world!" In vain had he taught them, "The kingdom of God cometh not with observation:" they sought a sign. In vain had he inculcated humility: "There was a strife among them who should be greatest!" In vain had he shown the moral majesty of his spirit amid the strongest demonstrations of the wrath of his enemies: "All the disciples forsook him and fled!" In vain, at his death, did the material universe seem electrified with the throes of the expiring Redeemer, and the centurion exclaim, "Truly this was the Son of God :" only the women showed the tenacity of a true consecration! And when the Roman seal was broken, and the Saviour's triumph over death was complete, when "the other disciples said, We have seen the Lord," Thomas declared he would not believe except he should see in his hands the print of the nails, and thrust his hand into his side. Neither the miracles at the cross nor the power of the resurrection stopped the inquiry, "Wilt thou at this time restore again the kingdom to Israel ?" But what men, what ministers, what martyrs did the Holy Ghost make of those same disciples! Was Peter ever such a man?—so bold, so eloquent? Read his sermon at Pentecost!

He who bade them go into all the world and preach his Gospel to every creature would not allow their departure till the Holy Ghost came. The divinest functions invested in them, and the pressure of the sinner's wants and the world's woes would not justify their entering upon their work or leaving Jerusalem till the "power" came with Christ's authorization. Their highest qualification was in the Holy Ghost. The obstacles they would meet, the persecutions they would encounter, the sufferings they would experience, and the work they were called to do absolutely demanded a purer spirit, a grander heroism, and a stronger faith than their past experience had illustrated.

But we must consider the Holy Spirit as the great power of securing the success of Christ's cause. When the Spirit came at Pentecost "there were dwelling in Jerusalem Jews, devout men, out of every nation under heaven." They saw the glory, felt the power, and certified the facts. God wonderfully endowed them. They were linguists without lexicons, ministers without manuscripts, preachers without parchments. The Holy

Ghost gave force to truth, pungency to conviction, reality, testimony, and transport to moral change. By his light the guilty saw their sin, and loathed and turned away from their iniquities. God's heralds flamed as they flew. The ties that bound them to earth were broken and the veil that concealed the grandest verities was lifted, and Jerusalem that is from above flashed its splendors upon the ravished vision. Prophetic allusions were verified, the mystic rites and multiplied sacrifices rose in their significance, and forgotten truths came to their remembrance ; the cross lost its ignominy, and the world saw, confessed, and realized its power. This was not the result of long training, the changes were sudden. It was as the lightning coming out of the east and shining to the west. It was a stroke, and arrogance fell. It was the Holy Ghost, and the dead lived, St. Austin says. The unbelieving would, if possible, attribute it to the power of the magi. Christianity grew like the palm, by depression ; like the martyrs it gave to the world, it conquered in the midst of flames. The results commanded faith. Superstition gave way, prejudice yielded, incredulity was silent, temples of idolatry fell, the most celebrated oracles were dumb, famed philosophers, disheartened jurists, disconcerted and exasperated magistrates confessed the power of illiterate fishermen.

But we now think of the Holy Spirit as a factor in our intellectual life. Are we forbidden the belief that, besides the change the Holy Ghost effects in the moral character, he also exerts a power on the mind to awaken and develop, as well as direct, its action ? Without claiming miraculous gifts or the increase of the number of the intellectual faculties in regeneration, are we not justified in assuming that such a transformation of our nobler nature must show itself upon mental resource, energy, and achievement ? Are not these two great forces, mind and heart, the most responsive, as they are the most capable, parts of our nature ? Are they not so allied that the radical change of the one will essentially affect the action of the other ? If regeneration descends to the lowest depravity, may it not ascend to the highest endowments ?

Is there nothing in analogy to suggest the belief that the Holy Spirit will so affect the mind ? Do not external appeals influence us ? In nature and in art, do not objects of novelty, beauty, and grandeur compel response ? Do not the countries

through which we travel, the persons we meet, the discourses we hear, the facts with which we are made familiar, in some way tell on our thinking, our purposes, and our plans? Did not David's sight of the heavens, the moon and the stars that God ordained, induce profounder humility and a keener sense of moral obligation? Does not contact with greatness, whether in physical magnitude, intellectual force, or spiritual pre-eminence, exert a conscious power? Is it not still true that he that walketh with the wise man shall be wise? Dr. Samuel Johnson says of Edmund Burke: "No man of sense could meet him by accident under a gate-way to avoid a shower without being convinced he was the first man in England." A receptive mind can hardly brush against wisdom without carrying away some intellectual substance. When the sorrowing disciples journeyed to Emmaus the presence and conversation of Jesus as really made their minds shine as they caused their hearts to burn within them. Contact assimilates. The sight of Elijah when he was taken up gave to Elisha the mantle of his power. If such results come from such causes, what may we say of the uncommon conditions in which we are sometimes placed, as in imminent danger of life, or when we realize the peril of a great interest? Who has not heard of the marvelous activity of the mind in an impending railroad disaster, or when the rescued person was in the experience of drowning? As in miniature upon a map of a few inches we see the countries of the globe, so in a few seconds the mind sees, as in a history, the facts of life. We give a case where financial loss was apprehended. It is established on the best testimony, and is found in *The Philosophy of Sleep*, by Robert Macnish, member of the Faculty of Physicians and Surgeons, Glasgow. "Mr. R—d, a gentleman of landed property, was prosecuted for a very considerable sum, . . . for which he was said to be indebted to a noble family. . . . The gentleman was strongly impressed with the belief that his father had, by a form of process peculiar to the law of Scotland, purchased these lands from the titular, and, therefore, the present prosecution was groundless. But after industrious search among his father's papers, an investigation of the public records, and a careful inquiry among all persons who had transacted law business for his father, no evidence could be recovered to support his

defense. The period was near at hand when he conceived the loss of his law-suit to be inevitable, and had formed the determination to ride to Edinburgh next day, and make the best bargain he could in the way of compromise. He went to bed with the resolution and with all the circumstances of the case floating upon his mind, and had a *dream* to the following purpose: His father, who had been many years dead, appeared to him, he thought, and asked him why he was distressed in mind. The cause of his distress was given and the belief in his claim. ‘You are right, my son,’ replied the father. . . . ‘The papers relating to the transaction are in the hands of Mr. ——. I employed him on that occasion for a particular reason. . . . It is possible that Mr. —— may have forgotten a matter that is now of very old date, but you may call it to his recollection by this token, that when I came to pay his account there was difficulty in getting change for a Portugal piece of gold.’ Mr. R—d awoke, . . . did as his father in the dream bade him do. The old gentleman could not at first bring the circumstance to his recollection, but on the mention of the Portugal piece of gold the whole returned upon his memory. He made an immediate search for the papers, and recovered them, so that Mr. R—d carried to Edinburgh the documents necessary to gain the cause.” The theory of Dr. Macnish is that the father, after the purchase of the property, told his son the facts, and suggested the possible difficulties with the means of meeting them. But so profound was the sleep of memory that it required the critical hour to break the slumber. Like experiences have suggested “the immortality of thought.”

From the known power of the soul over the body, may we not argue the influence of the Holy Spirit on the mind? In the life of our famous Arctic navigator, Dr. Elisha Kent Kane, by Dr. Elder, his biographer says: “I asked him for the best proved instance that he knew of the soul’s power over the body; an instance that might push the hard-baked philosophy of materialism to the consciousness of its own idiocy. He paused a moment upon my question as if to feel how it was put, and then answered as with a spring, ‘The soul can lift the body out of its boots, sir. When our captain was dying—I say dying, I have seen scurvy enough to know—every old scar in his body was a running ulcer. . . . I never saw a case so bad that

either lived or died. Men die of it, usually, long before they are as ill as he was. There was trouble abroad. There might be mutiny so soon as the breath was out of his body. We might be at each other's throats. I felt that he owed the repose of dying to the service. I went down to his bunk, and shouted in his ear, "Mutiny! captain! mutiny!" He shook off the cadaveric stupor. "Set me up," said he, "and order these fellows before me." He heard the complaint, ordered punishment, and from that hour convalesced."

In the complex nature of man can we assume there is any one part that is free from relation to or influence from another part? "Whatever link we strike" affects the chain of our individual being. Thus a "merry heart doeth good to the body like a medicine," and the light of the spirit shines through the gloom of the mind.

From such reasoning, what might we anticipate from the most exalting and inspiring change that human nature knows? What powers are thus evoked? If operation upon the intellect is commensurate with the magnitude of the change wrought, will not a susceptible mind reveal its full capabilities? Hear David, when he felt the moral transition! "He has taken my feet out of the horrible pit and miry clay;" "As far as the east is from the west, so far has he removed our transgressions from us." Who can question the mental influence of such a change when he considers the experience of Saul of Tarsus, after the scales had fallen from his eyes and he was "delivered from the power of darkness and was translated into the kingdom" of the dear Son? Who, with such facts, can doubt the influence of the change upon the mental faculties? Was not the Holy Spirit an intellectual factor?

But the supremacy of the claim to the Holy Spirit as an intellectual factor may be argued from what is involved in the fall of man and the purpose of redemption. In our moral lapse the paralyzing touch of sin reached the center of our nature. "The whole head is sick;" the seat of the mind shows its power. "The whole heart is faint;" the seat of the affections is robbed of its vigor. Does not redemption cover the condition? "Not as the offense, so also the free gift." John Wesley and Adam Clarke say, "The free gift bestows blessings far beyond the consequences of the offense." True, all these

blessings do not appear in the present life. But is it not the living, active soul that is their recipient? Do we not as sadly suffer in the intellect as in the heart? Is judgment as sound? Is reason as clear? Is will as stable? Is imagination as true? Is memory as prompt? Are the powers of invention as keen? Has not the sum of these powers been reduced? If for solidity regeneration goes to the foundation of the temple, so for its grandeur may it not reach the dome of thought? With the faculties disencumbered, and the added stimulus that the Spirit gives, who can tell the increase of power? The smoldering fires of genius flame forth from the ashes to which unholy passion may have reduced the man. Or shall we say it is the disimprisonment of an entombed mind, it is the resurrection of weird powers? As the sun that lightens creation gives fruitfulness to seed and soil, so does the Holy Ghost that sanctifies the spirit exalt, inspire, and reveal the mind. In physical science, thus writes Dr. Guthrie: "We talk of the power that was latent in steam—latent till Watt evoked its spirit from the waters, and set the giant to turn the iron arm of machinery. We talk of the latent power in the skies till science climbed their heights, and, seizing the spirit of thunder, chained it to our surface, abolishing distance, outstripping the wings of time, and flashing our thoughts across rolling seas and distant climates."

But who shall tell the elevation, enlargement, and sublimer exhibition of the mind in sympathy with, and under the influence of, the soul in its ascension to God, when in its rapt condition!

To form a just judgment of an ingenious and complicated piece of machinery we should see it not in detail, but in its completeness. The wheels, the cogs, the shafts, the springs, or the various parts that enter into its structure, can give no accurate idea of the invention. It is only when the parts are brought together and intelligently adjusted to their place and purpose—when in the full application of its power we witness the result—that we can render a proper verdict as to the value of the invention.

He who looked upon the masses of stone, quantities of carved wood, heaps of iron, and brass and silver and gold designed for Solomon's temple could form no adequate conception of the magnificence with which its top-stone should crown it when it

became the glory of Jerusalem and the pride of the Jewish nation. It was only when finished that the house that was forty years in building stood in its splendor and adaptation to the sublime service for which it was reared. Then, only then, could it command the supreme admiration and profound reverence rendered its divine Architect.

So is it with man as God made him. The body of Adam presented form and features and color. The breath of the Spirit made him live. Then God's image made his moral nature. So now, when this curious workmanship is spoiled, when our parts and powers are out of place, it is not the sight of the material that shows us man; but when in the proper adjustment, when in the new creation, the Spirit makes its proper impress, the structure is complete, the temple of the Holy Ghost is shining with the light of God. It is only then that man appears in the fullness of his attributes and attainments, that we are the true representatives of Christ's redemption. It is then that the Holy Spirit does his part in the reproduction of the likeness of God. Then the mind must feel his vitalizing power, by which alone we can say we are "complete in him."

A divine beam enters the soul, and the intellect takes tone and complexion from that which engages it. As the air retains the smell, and is filled with the fragrance, of the leaves long shed; as brief intercourse with superior minds leaves refreshing and exalting influence behind them, so he who is born into the kingdom of God rises to a dignity and realizes resources wholly attributable to his moral change. Shall we say that the Spirit that brooded over chaos, and gave order and beauty, at the same time imparted vivifying force to the earth by imparting properties that fitted it for vegetable life? Was it thus prepared for trees to grow and for animals to live? Thus, at least, the Holy Spirit, acting upon our moral nature, infuses a divine vitality and conquers our intellectual disability.

Has observation no voice to convince us of the power of the Holy Spirit as a factor in the intellectual life? The reality and immediateness of the influence of the Spirit in delivering the soul from the bondage of corruption into the glorious liberty of the children of God was witnessed by the writer many years ago at a camp-meeting in Chester County, Pa. A young Irishman of about eighteen years attended the serv-

ice. He was raised a Roman Catholic. He had little education, and his life had furnished no evidence of superior mental ability. He heard the word. It entered his heart and awoke his fears of the wrath of God. Horror seized him. His desire for forgiveness was an agony. His pardon was a transport. He bounded from the bench where he prayed, rushed into the pulpit and poured forth a stream of burning eloquence that set the camp on fire. The skeptical were awed. All felt God was in him of a truth. The late Rev. Anthony Atwood, long familiar with the mind of the Spirit, said to the ministers, "Let us stand aside while God speaks by this youth." We stood. We listened. We marveled. It was a blaze of intellect. It was a fire of holy passion. It was a disimprisoned genius.*

No human soul is fully known till God possesses and directs it. From the cradle of the second birth has emerged a character of mental acuteness and vigor that has astonished the most intelligent. Does the history of Methodism fail to impress this fact? What but the Holy Spirit made many of our earlier preachers? It did not make them linguists and metaphysicians or men of science by the simple fact of their call to work, but woke their powers, induced their ambition, and sustained their efforts; and, besides their zeal, it showed their capacity. A learned infidel said of Methodist preachers: "Were they only panoplied in the literary armor which is worn by the preachers of certain other sects, they would in five years make a conquest of the world." Without scholarship or previous purpose, at the command of the Captain of their salvation they fired upon the strongholds of sin as if they were God's great ordnance. The "stout-hearted" fell under their power. Who that knows the history of Thomas Walsh, Adam Clarke, Richard Watson, believes the world would ever have known them as the scholars, thinkers, and men of moral force that they were if the Holy Spirit had not been

* Since the above was penned, the writer, to his utter astonishment, has met at the Simpson Grove Camp-meeting the identical individual described, and has heard from his lips in the public assembly the narrative of his conversion. If his early experience made such a revelation of unknown endowments, his subsequent life has sustained the promise. Religion in the thirty-seven years that have elapsed has shown him a man in "the City Council," of acquired wealth, of large offerings to the Church, of wisdom in the responsible offices that he has filled in the cause of Christ, and in the best advantages of education to his children.

to them an intellectual factor? Who that has read of Joseph S. Tomlinson, H. B. Bascom, and J. P. Durbin attributes their greatness to any other fact than that their regeneration revealed in them new intellectual life? And, if allowed to write of one still living—one who is known in the Methodism of the world—who will question that the laboring youth of "the Globe Mill, Philadelphia," received the impulse and inspiration that in his conversion disclosed such capabilities and induced the culture that made for the Church and the world an Abel Stevens?

Who shall tell how much is comprehended in that Scripture, "The entrance of thy words giveth light; it giveth understanding unto the simple?" The Bible as a source of light throws its beams across the darkest intellect to dispel its gloom. Then surely the Spirit that inspired the Bible, when communicated to the soul, may broaden the perceptions and rouse the energies of the mind. "The inspiration of the Almighty giveth understanding." Does this mean capacity, or is it "understanding" in only one line of thought?

The great purpose of Christ on earth was to make an end of sin by the offering of himself. But he healed the sick, cured the blind, and fed the multitude. Though the chief work of the Spirit is to make and keep us holy, it is not beneath his functions to exalt and develop the mind.

Is there not a *spiritual sense* possessed by the Christian unknown to the sinner? "The natural man receiveth not the things of the Spirit, because they are spiritually discerned." Then with our mental faculties there is a spiritual discernment. "The same anointing teacheth you of all things." Are we not justified in assuming that the Holy Ghost that inspired the prophets to write of future things that "human sagacity could not calculate or discern" revealed his power as an "intellectual factor" in the style of the men who wrote? However we may doubt as to "verbal inspiration," is there not in the language what must be acknowledged as above the culture and habit of their minds? Was there not a loftiness in the expressions of Moses, of Joshua, and of Gideon that showed an element above the human in its ordinary resource? Without assuming the miraculous in this, we claim the Holy Spirit was an "intellectual factor." The philosophic breadth and verbal painting of

Job, the poetic effusions of David, the pathos of Jeremiah, the sublimity of Isaiah, the grandeur of Ezekiel, the massiveness and majesty of Habakkuk, the logic of Paul, and the eloquence of Apollos took on those forms of speech that must ever live in literature as well as in religion to show the Bible as the book of books. We assert, the greatness of the style is begotten of the Holy Spirit.

But we come to the implication of the facts furnished in Scripture. Divine communication to men is through the intellect. It is the mind of God to the mind of man. Thus it was with Adam in the Garden, with Moses on Sinai, and in the miracle of Pentecost. The living and immortal principle in man is ascribed to the Spirit. The image God stamped on man was in his soul. Elihu (Job xxxv, 11) says, "Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?" When God would relieve Moses of some of his cares by appointing seventy elders, he said, "I will take of the Spirit which is upon thee, and I will put it upon them" (Num. xi, 17).

God has ever been ready to give necessary light to the mind, even in regard to material things. When the "end of all flesh came before" him he taught Noah to prepare an ark for the safety of his house, and gave definite instruction as to its size, its rooms, the wood of which it should be built, its window and door and stories. When he would have a tabernacle he gives information concerning the curtains of fine trimmed linen, "blue, and purple, and scarlet" (Exod. xxvi, 1). And when he would have a house in his name he gave the necessary impulse and direction to Solomon. It was the Holy Spirit that gave wisdom to Moses for the government of his people. By this Spirit the judges of Israel were fitted for their work, even in the matter of physical strength. The Almighty respected and endowed Samson. When the Spirit departed from Saul the Lord "rejected him from being king." For mechanical labor God called Bezaleel and filled him with the Spirit, "in wisdom, in understanding, and in knowledge, and in all manner of workmanship; to devise curious works, to work in gold, and in silver, and in brass, and in the setting of stones, . . . and in carving wood, to make any manner of cunning work for the tabernacle" (Exod. xxxv, 30-33). And David exclaimed, "Blessed be the Lord,

which teacheth my hands to war, and my fingers to fight." To Solomon was given by the Spirit the wisdom with which he "spoke of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." Thus was he by the Spirit instructed in natural history. From such facts may we not speak of the Holy Ghost as an intellectual factor? Besides making men holy, he gives wisdom for office, skill for labor, qualification for place.

Who shall limit the Holy One of Israel? Can any set bounds to the operation of the Spirit, or dogmatically assert the compass of his action? "The manifestation of the Spirit is given to every man to profit withal" (1 Cor. xii, 7). Can we tell what that manifestation is? In the Church "there are diversities of operations. . . . To one is given by the same Spirit the word of wisdom; to another the word of knowledge; . . . to another faith by the same Spirit." In God's administration even wicked men are made subject to him; Cyrus becomes his "anointed," and is called his "shepherd," and for his service to the Jews is called "the righteous man" (Isa. xli, 2, xliv, 28, xlvi, 1). To Nebuchadnezzar, king of Babylon, who, by his army and great service against Tyre, wrought for the Lord, God gave the land of Egypt as a reward (Ezek. xxix, 17-20). While God's supreme care is the spiritual good of men, he is in nature and in providence the ruler of the world. As the home of man he gives its laws, respects its governments, and bids us pray for kings and all that are in authority. That the world he has formed may be known in its territory, understood in its resources, and be made as good a home for man as the possibilities of the case admit, may we not suppose he influenced a Columbus to seek this new world, where the divine glory has been so clearly set forth? For the benefit of the race, may we not suppose he impelled a Mungo Park, a Bruce, a Livingstone, and a Stanley to penetrate the "Dark Continent?" May we not believe that He who poured the waters from the hollow of his hand, and who reared the mountains, might influence one to seek the "source of the Nile" and another to find the "heart of the Andes?" Thus Dr. Kane may have been moved as he became the "Hero of the Polar Sea;" and John C. Fremont may have been made the "Pathfinder of the Rocky Mountains," that opened

to America the "gates of the Pacific Empire." To reveal the resources, to increase the commerce, to bring the nations of the earth closer together, to add to the sum of human happiness, may we not suppose, in the light of scriptural facts, that the Holy Spirit that giveth understanding may inspire genius, direct attention, tax energy, and impart courage for the boldest and most difficult undertakings that enter the mind of man? Thus the explorer, the navigator, the inventor, and the scientist may conceive a duty and execute the most difficult purpose. Thus Franklin might draw electricity from the cloud, Morse give telegraphy to the world, and Field, in the utilization of the same agent, span the Atlantic and send the fiery current of thought through the expanse of ocean without extinguishing a spark by the waters that surround it, while the power of steam has been so directed on sea and land as to make the narrative of its achievements like a miracle that is constantly before our eyes.

Did the fathers of the American Revolution conceive in the Declaration of Independence that they were not moved by a Spirit above their own? Did they not recognize "the God of battles" as truly as the God of holiness? Are the bravery, the skill, and the success of Washington, either by himself or the army he commanded, to be traced no farther than the human? Why, then, did they make such appeal to the "God of heaven?" Why did the commander-in-chief offer his prayers to the "Sovereign Ruler?" Why did Abraham Lincoln, amid the perplexities and perils of his position, so speak of "the prayers of the churches" as furnishing hope? What is the significance of Providence? Is not God in that as really as he is in the churches? Does not his Spirit restrain, impel, or sustain, as need is? The wrath of man is made to praise him, one may say as of old. "Howbeit he meaneth not so, neither doth he think so; but it is in his heart to destroy and cut off nations not a few" (Isa. x, 7). Does not the philosophy of history recognize connection between moral causes and material results in the career of nations? Even physical laws carry with them a moral sanction. True science is a divine vernacular. God, who gave law to matter as really as faculties to mind, looks after the world he made as truly as to the soul he redeemed.

But, notwithstanding all that we have written, it may be said

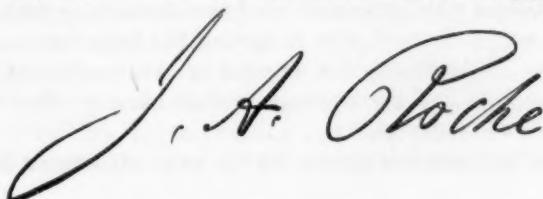
we often find in schools and colleges that the brightest geniuses are not Christian. If so, it is not because they are not Christian, and it is no proof that they would not have a more perfect exhibition if impelled by the strongest influence that ever reaches man. Was St. Augustine, who wrote *The City of God*, less of a genius after he was converted? Was William Paley, who under grace became one of the ablest writers of the Christian Church, less acute and forcible by his moral change? Is any gift impoverished by being placed on the "altar that sanctifies the gift?" As we do not claim that the conservatory makes the plant, as orange is orange and lemon is lemon, and each particular growth is of its own family, but only assert that the conservatory furnishes the best conditions for early and perfect development, so, while men are in their original endowments what grace finds them, the Holy Spirit becomes the greatest power to disclose, enlarge, and perfect those faculties and secure the richest fruits that mind can yield.

It is pertinent to our purpose to quote from Dr. T. DeWitt Talmage, as reported in his interview with Mr. Gladstone. That wise observer said: "During the many years I was in the cabinet I was brought into association with sixty master-minds, and all but five of them were Christian. My only hope of the world is in bringing the human mind into contact with divine revelation."

But it may be asked, If the Holy Spirit is an intellectual factor, why do not the minds of many Christians show greater compass and culture? May we reply by another question? Why are not the hearts of many Christians more thoroughly sanctified? None will deny that the Holy Spirit is a *moral factor*; that it is his great work to "sanctify you wholly" and preserve you blameless. Will any question that the college or university is a grand place to awaken thought, to inspire conception, and induce energy of conduct? Every student should feel the day he enters that there is a new life before him. From the relation he bears to superior minds, from the advantages he has of the most skillful tuition, he should know that he stands on a higher plane than he occupied before he entered the institution. From the hour of matriculation he ought to present a new life. But how many pass the period of graduation without reflecting honor upon what they call their "Alma Mater!" The "benign mother" has done little for them. Whose fault? It is capacity, applica-

tion, and time that make the scholar. It is devotion such as the Holy Spirit induces that shows he is an intellectual factor. No conservatory can make a dead plant live. If the "Spirit quickens" it is a susceptible nature.

It is a just cause of grief that the Holy Spirit that is available to us as an intellectual factor is not improved as the grandest means of our moral elevation. But shall we not express a still profounder sorrow that in churches and in individual Christians we do not realize more of the presence of the Holy Ghost as a moral factor, as given to make us in heart and life the "children of God without rebuke?" It is for the army of God's elect to know the secret of the Church's honor and success. Her true glory is not in outward splendor or merely in intellectual culture; it is not in the massiveness of her walls, nor the magnitude of her towers, nor the magnificence of her palaces; it is not in the antiquity of her origin, nor the number of her sacraments, nor the learning of her priesthood; it is not in social affiliations, nor her political influence; it is not in the monasteries she builds, nor the hospitals she endows, nor the eleemosynary institutions that she originates; but it is that the Lord of Hosts in the midst of her is mighty; it is that her walls are called Salvation and her gates Praise; it is that the light of heaven streams in her assemblies, the fire of the Almighty burns on her altars, and that the Spirit of Him that raised up Christ from the dead dwells in her humblest members; it is that of "Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her;" it is that in mind and heart the Holy Spirit is proven to be an intellectual and moral factor by showing the wisdom and the holiness of those who avail themselves of his ready and necessary aid. Of this Holy Spirit as the power for mental and moral conquest we may say, as of the bow of Jonathan and the sword of Saul, "From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty."

A large, flowing cursive signature in black ink. The letters are fluid and interconnected, with a prominent 'J' at the beginning and a 'P' at the end. The signature is written on a single line, with some loops and variations in thickness.

ART. V.—HOSPITALS, ANCIENT AND MODERN.

BIBLICAL religion bases itself essentially upon two supreme commandments. The central word in each of these is *love*. This monosyllable constitutes the key-note of both Testaments, and whoever would become a true Christian must set his life to this music. The whole duty of man is to love God supremely, and his neighbor as himself.

Had Dives's nature been in accord with this divine "overtone" he would have been more than glad to feed and clothe and care for the unfortunate Lazarus who lay at his gate. By manifesting unconcern he proved himself to be less neighborly than were the very dogs which drifted past his door; for they did what lay in their power—they licked the poor beggar's sores.

His counterparts, in whatever age they may live, restrain, as did Dives, the spirit of a genuine Christianity. He who loves God and man is invariably and inevitably prompted to generous deeds. He befriends those who are in trouble as naturally as the sun shines. A religion which, when circumstances allow, sets on foot no philanthropic movements, and gives birth to no great charities, is hollow and heartless and fraudulent.

Christianity, as manifested in this nineteenth century, is proving itself to be the truest and divinest religion our world has ever known. Its average disciples more closely resemble the merciful Nazarene than have the average religionists of any other age or name. The generosity of to-day is unprecedented. Never before were such princely gifts made to worthy benevolences. These sacred benefactions are the blossoming of some grace-plant which has previously been seen only in bud. By the law of the "survival of the fittest" the immortality of Christianity is assured. Under its beneficent influence the world is steadily growing better. The spirit of Him who went about lifting the fallen and healing the sick is abroad as at no past period, and that Gospel which proclaims good news concerning the bodies as well as the souls of men is ringing like an anthem among all nations. Christianity has wrought more earnestly and effectually in behalf of the unfortunate than has any other religion which can be named.

Antiquarians delving among the ruins of Assyria have un-

earthed the remains of barracks which were built for soldiers, and of amphitheaters constructed for gladiatorial combats, and of temples dedicated to heathen divinities, but they have failed to discover the slightest indication that in those days Assyria contained an orphanage, or a hospital, or an asylum of any description. Some indifferent efforts were made, history informs us, to aid the poor and sick; but not until the advent of Christ did our world begin to grow bright with the hearty and multiplied ministries of real neighborliness. With his coming, charitable institutions of varied characters sprang at once into vigorous existence. As early as the fourth century orphanages and homes for strangers, and especially hospitals for invalids, were rising on every side. These houses of refuge, like oases, soon dotted the arid wastes of paganism. The clergy, as a rule, founded and managed them. Chrysostom, Bishop of Constantinople, the golden-tongued orator, erected and maintained a hospital at his own expense in the chief city of his vast diocese. Other bishops, also, were conspicuous exemplars of this practical form of godliness; the poor were often fed at their tables, and the sick were cared for in their residences. In the early ages it was no uncommon thing for them to enter hospitals as nurses, and personally care for the suffering inmates. Sometimes, after exhausting their own resources, they felt justified in selling the communion service and the altar ornaments of their churches in order that these invalids might be properly provided for. While ministers led in this divine work, laymen heartily co-operated. Pammachias, a Roman senator of the fourth century, having been profoundly bereaved by the death of his wife, dedicated his entire fortune and his remaining years to charity work at Porto. Gallican, a wealthy Christian at Ostia, did the same. A noble philanthropist of those times reared without assistance a fine hospital at Alexandria, and dedicated it to cripples and lepers, who speedily filled its wards. This benefactor, as he escorted visitors through the institution, would point to the male patients and say, "Behold my emeralds;" to the women patients and say, "Behold my jacinths." He seemed to feel a deeper interest in these sufferers for whom he was caring in Christ's name than he would have felt in a museum of the most precious gems, and to be prouder of his hospital than he could have been of a diamond palace as matchless as was that which is said to have been

reared between sunset and sunrise by the genii of Aladdin's lamp. Such a soul cannot but shine out brilliantly when God finally makes up his jewels.

Select ladies, also, whose hearts had been sweetened by the grace of Christian regeneration, shared in these beautiful charities. Fabiola, a Roman matron who had learned to love God and her neighbor, erected a superb hospital in her native city. Similar flashes of Christian philanthropy have been irradiating all the centuries since. Europe can boast of hospitals which date back hundreds of years. The Hôtel-Dieu was founded by Saint Laundry, Bishop of Paris, about A. D. 656, and is probably the oldest hospital in the world. In the fifteenth century one of the largest hospitals ever reared was erected. It is located in Milan, and can accommodate about thirty-four hundred patients. At a central altar divine service is conducted daily in sight of all the patients. In the eighteenth century the celebrated Royal Infirmary of Edinburgh was founded, and soon after the first "pavilion" hospital ever undertaken came into existence. It can still be seen at Stonehouse, England, and was regarded when first opened as a model institution. A committee appointed by the French Academy visited it while preparing plans for the famous Lariboisiere Hospital, built later in Paris, and copied some of its features. America early shared in this philanthropic movement. A small hospital was built at Quebec as early as the year 1639. In 1658 one designed especially for soldiers was erected on Manhattan Island, where New York city now stands. In 1755 the foundations of Philadelphia's famous Pennsylvania Hospital were laid. Half a century elapsed ere it was completed, but it still constitutes an embodiment of Benjamin Franklin's common sense, whose practical wisdom is visible throughout its general plan. When New York was a town of only twenty-one thousand inhabitants it obtained a charter for what was designed to be a large general hospital. Unfortunately the institution, when near completion, was completely destroyed by fire. This occurred in 1775. As the Revolutionary War immediately followed it lay in ruins for more than a quarter of a century. At last, in 1791, it was rebuilt. Others speedily followed, a large per cent. being denominational in character. Many have been reared by the Episcopalian and Presbyterian, and especially by the Roman Catholic, Churches.

The Methodist Episcopal Church has been singularly backward in undertaking charitable work of this general nature. Up to 1881 it had no orphanage, except the beginnings of one in Baltimore, and no industrial school, except in missionary fields, and no hospital worthy of the name either at home or abroad. The idea of establishing such an institution as the last named seems never to have been seriously entertained. Yet multitudes of Methodists had been constantly needing and receiving hospital care. St. Luke's Hospital, of New York city, supported mainly by Episcopalian, had received more than one thousand such invalids; the Presbyterian Hospital had cared for almost as many; while the Mount Sinai Hospital, a Hebrew establishment, and several hospitals under Catholic supervision had offered their beds again and again to suffering Methodists. But this humiliating situation was at last changed. A new era opened and a memorable hour struck when, in the year 1884, the son of a Methodist itinerant laid upon the altar of the Methodist Episcopal Church for hospital purposes a property valued at nearly half a million of dollars. This gift roused great enthusiasm throughout the denomination, and was of such princely proportions as to extort from even the secular press a most hearty "God bless you!" The site donated is one of the finest in the city of Brooklyn. It embraces about three and one fifth acres of land, and is located on what is known as Prospect Heights. It is estimated to be now worth rather more than \$200,000. The central portion is adorned by three elegant edifices which have cost rather more than \$400,000. They are worthy of their donor and of the Church under the care of which they have been placed. The main or administration building is a five-storied structure, and its pinnacle towers one hundred and twenty-six feet above its base. On either side, and forty feet distant, stands a three-storied pavilion, each having accommodations for nearly sixty patients. These in turn are each to be flanked on one side by a smaller pavilion, which will constitute, respectively, a maternity and a children's hospital. This stately series of structures will front on Sixth Street. In the rear of these, and fronting on Seventh Street, there are to be, if the original plan is carried out, as it doubtless will be in time, four additional buildings, namely, a culinary annex, an ambulance house, a mortuary, and an operating

theater, making a group of nine edifices in all. When thus completed the property will be worth considerably more than one million of dollars, and cannot but be regarded as one of the most superb and perfectly equipped hospitals in either America or the world.

The portion now in use was opened December 15, 1887, Bishop John F. Hurst conducting the dedicatory service. Only a few patients were admitted at first. This was wise. One of the early and cardinal principles adopted by the Board of Managers was to pay all bills promptly. As Methodists had not yet been educated to observe "Hospital Sunday," or to provide in any way for the current expenses of such an institution, only so many patients could safely be received as the income from month to month would warrant. This number has, however, steadily increased, and for a year or more it has been possible to permit nearly every available bed to be constantly occupied.

It was the founder's expressed wish that this hospital should welcome the needy sick regardless of either creed or nationality. It has done so. Those applying for admission have, in some cases, been infidels and atheists; they have hailed from Europe, Asia, Africa, and even from the islands of the sea; yet never, on that account, have they been denied the full benefits of this "Hôtel-Dieu."

Holding that a black man can be as sick as if he was white, and as sorely in need of the best medical or surgical skill, the doors of this hospital have swung open as widely for the admission of Negroes as for the admission of Caucasians. This is as it should be. Hospitals represent charity, and charity has no right to either a shibboleth or a color-line. They are founded almost invariably by large-hearted Christians; and it is Christ's most signal victory in our day that he is able to make his choicest disciples exceptionally good without making them bigots. All Christendom is more tolerant than at any previous period. Well may it be; for some pages of Church history, as Carlyle asserted of some pages of the French Revolution, "can only be read with hysterics."

Greek mythology informs us of a highwayman who compelled every traveler he seized to fit a certain iron bedstead, mercilessly stretching those who were too short and pitilessly chopping off those who were too long. Protestantism, like

Catholicism, has had its Procrustes, but the hard-hearted monster is in process of excommunication from both. Methodism has never been very narrow. John Wesley, its founder, was one of the widest-souled Christians of any age. He had not a drop of bigot's blood in his veins. His heart beat with the purest love to God and man. The Methodist Hospital echoes his cry, "The world is my parish," and reiterates Paul, who exclaimed, "I am made all things to all men, that I might by all means save some," and imitates the Nazarene, who sat at meat with publicans and sinners that he might reach and do them good. It voices again Christ's sublime utterance, "Blessed are the merciful, for they shall obtain mercy," and the angelic overture, "Peace on earth, good-will to men." As the centuries pass this noble institution is to stand, pleading with silent urgency that men shall love their neighbors as they love themselves.

It has undertaken another task. The founder's purpose was to make this hospital equal to the best, and as nearly as possible to bring the healing art to *perfection* within its walls. The realization of this purpose has been and still is the constant aim of its managers. Nothing which could conduce to this end has been left undone. A medical and surgical expert visited in its interest the most celebrated hospitals of both Europe and America, and every valuable suggestion thus obtained has been wrought into the three edifices already reared. In location, construction, and arrangement they are believed to be as nearly perfect as human ingenuity and a generous expenditure could make them. The site is a breezy eminence, one hundred and thirty-six feet above tide-water, and overlooks Brooklyn, New York, and Jersey City. Staten Island is within sight, and only one block distant lies Prospect Park, a beautiful pleasure-ground nearly one mile square. Five miles away, and in perpetual motion, flash the tonic waters of earth's second-largest ocean. In construction the five leading evils of hospitalism have been very rigidly guarded against:

1. Defective sewerage. By an almost perfect drainage the entire grounds have been made dry and wholesome. They slope considerably, and have a sandy formation, except at one point, where a saucer-like stratum of clay was discovered. For this a special conduit has been constructed.

2. Defective ventilation. This is largely prevented by the location. The grounds are high and open on all sides to every breeze, being bounded by two wide streets and by two still wider avenues. Standing so near a large park and a vast ocean, measureless quantities of air, unvitiated by human use, enter the buildings by night and day. It is doubtful whether another spot suitable for a hospital could be found on either continent which has a purer air or a more generous supply of the same. Internally the most approved methods of ventilation have been adopted, some of which are original with the Building Committee. There is an exhaust flue beneath each bed, and numerous registers in the ceiling, all of which connect, at the most approved angle, with central galvanized iron air-ducts; these discharge their contents into an immense aspirating chimney which penetrates the roof. This, by means of its height, aided by hot steam coils placed near the top, has a powerful draught, and is constantly sucking the foul air up its throat with insatiable greediness. There are also louvered lanterns in the roof, and transom sashes in the windows, and a dozen open fire-places at suitable points, and the entire air of a ward can be renewed every twelve minutes. The hospital is consequently free, to a remarkable extent, from what is known as the "institutional odor." Visitors, and especially physicians, remark upon the singular sweetness of its rooms.

3. Uncleanliness. Against this every precaution has been taken. First in the original construction. The walls were not covered with plaster, or even Parian cement, which is better, but have a "soap-stone finish." The floors are laid with the heart of Georgia pine. Both of these materials are almost impervious to disease-germs, and can be kept scrupulously clean. The plumbing throughout is first-class, and so arranged that any defect in the drain-pipes can be instantly detected.

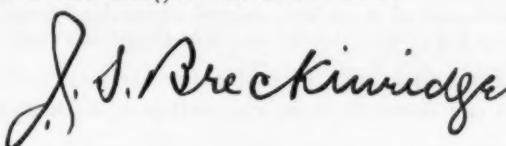
4. Over-crowding. This will not be permitted. To every patient, even when all cots are occupied, will be allotted eight feet of wall space, including windows, one hundred and twenty-eight square feet of floor area, and over nineteen hundred cubic feet of open space; while to each will be furnished forty-eight hundred cubic feet of fresh air every hour.

5. Contagion. This will be prevented by a most rigid and comprehensive isolation. As has been stated, there will be

nine distinct edifices when the hospital is fully completed. These are to be so related that every building, room, and bed will stand separated from every other. Those invalids, therefore, who obtain admission to this institution will not only receive the most skilled medical or surgical treatment, but will likewise be shielded in every possible way from extraneous harm. To render their recovery still more certain the wards are so located and shaped that upon every sufferer will fall, for some hours of each clear day, if desired, the direct and healing rays of the grand old sun—our world's ablest and most successful physician. He comes every morning, and stays all day, and charges nothing for his visits, and heals more people than do all the other doctors combined. The most enlightened practitioners of these days are coming to regard sunlight and pure air and the general restorative influences of nature as the real and only healers of the sick, and themselves as simply assistant physicians. The best physicians are of necessity eclectic in their practice. They must be tall enough to look over the sectarian fences and be constantly on the watch for any thing valuable which may be discovered by allopathic, homeopathic, hydropathic, electropathic, or Thomsonian practitioners.

The Methodist Hospital at Brooklyn has secured an admirable corp of surgeons and physicians, and is doing most excellent work. Its endowment fund now amounts to \$110,000. Twenty-four Annual Conferences have voted to undertake the endowment of a five thousand dollar bed each, and the time is evidently not far distant when the hospital's endowment fund will reach a quarter of a million.

Since the opening of this "mother hospital" of Methodism several others have come into existence, under the supervision of the same denomination. The movement is destined to extend until this numerically strongest Church in America is doing its part toward caring for the world's sick.

A handwritten signature in black ink, appearing to read "J. S. Breckinridge". The signature is fluid and cursive, with the initials "J. S." at the beginning and "Breckinridge" written below them.

ART. VI.—THE MODERN SUNDAY-SCHOOL.*

THERE are men so pre-eminently identified with the special cause they represent that an honor conferred on them is an honor conferred on that cause, and that their acceptance of a new position carries with it an interest in that position on the part of all their co-workers in the cause for which they stand. Peculiarly is it the case that the Rev. Dr. John H. Vincent is the recognized embodiment of the American Sunday-school idea; and now that the Methodist Episcopal Church has selected him as one of its bishops the Sunday-school workers of America feel that they have a share in the honor thus conferred on their representative, and are sure that he will reflect added honor on the high office to which he has been chosen. Wherever his new work will carry him, Bishop Vincent will carry the loving sympathy of the Bible-students and the Bible-teachers of America, while he carries also his own matchless enthusiasm and zeal in behalf of intelligent Bible-studying and Bible-teaching.

The above, appearing as an editorial in the *Sunday-School Times* (in May, 1888), a recognized authority in Sunday-school matters, was at once a graceful and merited tribute to the distinguished servant of Christ to whom it refers and the religious denomination which he adorns.

This widely known and beloved leader, who is "the recognized embodiment of the American Sunday-school idea," is in spirit, in training, and in fact a Methodist; and the student of historic Methodism cannot fail to see in our modern church school the reproduction and application of the essential principles and characteristics of the famous Holy Club.

Dr. Vincent himself delights thus to linger upon the beginnings :

Modern Methodism began in Oxford University, England, in 1729, in a band of young students who met together to study the Bible, the ancient classics, laws of holy living, and the best ways of doing good. They were fine scholars, for the most part young gentlemen of good families, and devoted to learning and piety. They were called in derision "The Holy Club" and "Methodists."

From their high plane of culture and refinement they went out and down to reach rich and poor, high and low, learned

* *The Church School and its Officers*, by J. H. Vincent, 1886; *The Modern Sunday-School*, by J. H. Vincent, 1887; *The Church School and Normal Guide*, by J. H. Vincent, 1889.

and ignorant. And they met with wonderful success. That Oxford "Holy Club" of "Methodists" revolutionized the religious world.

In an address before the United States Evangelical Alliance at Pittsburg, Pa., in 1875, Dr. Vincent also sets forth a theory as to the origin and aim of the Sunday-school :

1. "The Robert Raikes Sunday-school," a missionary agency.
2. The children's Bible-school, a Sunday-school designed to reach the children of the church.
3. The church school, a Sunday-school under the direction of the church authorities, designed to reach the old as well as the young, and to incite all to the devout and diligent study of the Holy Scriptures as a means of spiritual growth.

These three institutions, which are often found combined in a single school, are the product (1) of the philanthropic movement under Robert Raikes, and (2) of the great revival movements of the last century, under the influence of which a new impetus was given to the associated study of the word of God as a means of grace and after the custom of the apostolic Church.

Here the modern church school is only doing the same work, in the same spirit, as the "Holy Club," of which it is the modern reproduction. It must be remembered, too, that the Oxford "Holy Club" was by fifty years anticipatory of Robert Raikes's noble work, and consequently by a longer period of the present advanced biblical teaching.

Another fact deserves emphasis. The progressive Sunday-school work of the last twenty-five years has not been a work merely of "planning" and "energy," but a work done with strict regard to the underlying philosophy of the Sunday-school. In the address to which we have referred occurs the statement:

The efficiency of any agency or institution which is designed to meet an acknowledged demand of the individual or of society depends upon several conditions. A correct theory should be held concerning it. The force or energy by which it exists, and upon which it depends, must be available. There must be a wise conformity to the laws (physical, mental, or spiritual) which are involved in the work proposed. The relation of the agency under consideration to other and co-ordinate agencies must be recognized, and a true co-operation secured.

The Sunday-school work, so far as it has been guided by this leader, has not, then, been done empirically. As a matter of

fact, it has been based upon the recognition of home, pulpit, and pastoral relations as great departments of the Church.

In the volumes named at the opening of this article are found valuable suggestions for church, Sunday-school, and young people's work, embracing a remarkably wide field; but underneath all these methods of administration and of teaching there lies the profoundest philosophy. The teacher in this department must not be an empiricist. Whatever liberty be left to the secular school, the religious instructor must ground his momentous work in the fundamental principles of human nature and scriptural teaching. The organization, administration, and instruction of the school must be in wise conformity to the laws, intellectual and spiritual, which are involved in the work it proposes.

In harmony with this fundamental philosophy underlying all his work the author, in *The Church School and its Officers*, has wrought out briefly, but in a masterly way, the historic development of the Sunday-school, and shown the unbroken connection between the Jewish economy and the present Sunday-school system. We quote from the chapter on "The Divine Methods:"

The divine Deliverer and Educator of the race has respected man's constitution in determining the methods of his redemption. Were a street-waif to be taken from the Five Points in our city and taught under the most competent instructors of our age, we affirm that not a just principle would be recognized, nor a correct method adopted in his training, not already anticipated and applied in the management of the waif Israel taken from the land of Goshen and instructed in the school of God at Mount Sinai. The same principles appear again, in a higher form, in the methods of the Great Teacher. They are also present in his Church whenever she is under his direction, for they inhere in the very constitution of the human mind and of the Christian society. . . . Thus we find that for the communication of truth to a race the all-wise God prescribed the very methods which wise teachers now employ in developing the intellect of a child.

In the chapter on "The School Method Demanded" an earnest plea is made for the "original, apostolic, and Christly system of catechization, in order to thorough religious training." "This, then, is the very necessity of Christianity. The churches of this age in which the school and its distinctive methods prevail are the most vigorous and successful. We

have found the evangelical forces of the English Reformation struggling after the same method."

"We shall find that they obtained in the early ages of the Church, in the days of the apostles, and in the days of Christ"—and this promise the author fulfills in the chapters that follow.

The child Jesus submitting to be catechized by the authorized teachers of God's law in God's house is thus an example to all Christian children, and teaches them to come and be catechized by the minister of his Church in the house of God. . . .

The work thus contemplated and performed by the early Church—the work of edification through the truth, taught in the most thorough and effective way by persons appointed for that purpose—remains to be carried on, and by similar modes, in the Church to-day. We regard the Sunday-school in its highest form as the divine method for reaching this end.

This little book of two hundred pages, with no superfluity of words, sets forth with ample scholarship and ability the historic development and fundamental philosophy of this great agency of the Church, whether viewed with regard to Scripture, ecclesiastical history, or the constitution of the human mind.

And now one turns with amused interest, to say the least, to the published criticisms upon a kindred book received with marked favor by the religious press (and justly so), all whose radical ideas are clearly anticipated in *The Church School and its Officers*, published two full years before. We refer to the *Yale Lectures on the Sunday-School*. An extract from the criticism of *The Independent* must serve as illustration :

Dr. Trumbull's general point is that the Sunday-school is simply the modern interpretation of the catechetical function or office of the Church which was derived from Judaism, and has always belonged to this office. What was in Judaism he shows with a satisfactory and delightful clearness, which does not at all forsake him when he passes, in the next lecture, to the primitive Church and the use of the same methods in it. He traces the history through the Middle Ages and down to the Reformation, not omitting the reformers and the conception they had of the catechetical function of the Church, and the incorporation in it of the essential principles and ideas of the modern Sunday-school. The importance of this part of the lectures, the work of pure scholarship as it is, can hardly be overrated. It clears the ground for a satisfactory conception of the relation of the Sunday-school to the Church, provides the subject with a consistent philosophical basis, and opens the way for the natural assimilation of Sunday-school work with church work.

This surely was an invaluable service, but the lover of truth, in fidelity to the facts, must concede that this service had in the main been already rendered by the author of *The Church School*, whose timely book gathered into permanent form the ideas and principles which for the past thirty-five years, in addresses, articles, and normal tracts, this illustrious toiler in the Sunday-school field has ceaselessly sought to illustrate, enforce, and apply.

With equal force and fairness, could a sentence of the above criticism have been applied to *The Church School* two years earlier, since it would be difficult to characterize more faithfully in a single sentence this valuable book than in the following:

It clears the ground for a satisfactory conception of the relation of the Sunday-school to the Church, provides the subject with a consistent philosophical basis, and opens the way for the natural assimilation of Sunday-school work with church work.

It is true the volume of *Yale Lectures* amplifies these principles and devotes more of space to their discussion, bringing always a fullness of scholarship to bear upon every point, but the fundamental ideas had already been enunciated by this distinguished representative of the modern Sunday-school.

In his early years, as a Sunday-school worker, Dr. John H. Vincent wrote to Dr. S. H. Tyng, "one of the wisest and most energetic of the Sunday-school men of America," asking for a copy of the constitution of his Sunday-school. A prompt and courteous reply was received, in which the writer said he was sorry "he could not come." Dr. Tyng was his own Sunday-school constitution. Dr. Vincent, in comment, adds:

The power could not have been lodged in a wiser, more generous, more affectionate, or more positive heart and will; but it is a good thing that this autocratic idea does not prevail in the modern Sunday-school.

Have we not in the incident and comment an instructive contrast? The one toiler compels success in his local school by a strong personality brought to bear constantly with great wisdom and energy and affection upon all his co-workers, molding them all to his Napoleonic purpose and will, magnetizing all with whom he is in contact. The other achieves success by the skillful organization and direction of his forces. Tact, great-heartedness, downright earnestness—all these qualities may be

conspicuous in a commander whose authority is recognized, but who yet relies upon the perfect organization, the thorough discipline and training of the forces under his command.

The school of the first may be a more dazzling success. The school of the latter, it goes without saying, will prove a more permanent success. In the first instance we have a great (if not a model) superintendent. In the latter we have a great school. In the first instance the "constitution" may die, and another, his equal, will not easily be found, and so the school suffers irreparably. In the second the constitution does not die, and the able officer at the head may step aside and give place to another; the institution abides in its strength, for its cohering force is not gone.

The former was the school for which Dr. Tyng was proud to stand—the typical school of earlier days. The latter is the school which Dr. Vincent has steadfastly labored for nearly forty years to make representative of the best ideas of organization, equipment, and consequent efficiency—the modern Sunday-school.

The Modern Sunday-School is a volume of practical suggestions for practical people in the department of activity indicated.

True ideas are at the root of true work. It makes a great difference what people believe. Theories determine methods, and methods are the mediums of contact between the teacher and the taught. The experienced teacher develops plans of work in accordance with his theory, and in subjection to the necessities of his individuality. As he thinketh, so he teacheth. And while no one else may be able to employ his particular devices, a knowledge of them, and especially of the ideas from which they spring, will be useful to all other teachers. There is a quickening power in ideas. To know ten different ways in which ten men teach will certainly help the eleventh teacher, although, after all, he follows his own course and discards every one of the ten methods proposed by his exemplars. He is helped by them because he sees in one or more of the plans radical principles of education which suggest to him other and original ways of reaching, arresting, awakening, and developing mind.

Here at once is the purpose of the book as well as the reason for its creation. The author abundantly justifies his attempt to furnish such practical and helpful suggestions by a very modest reference to his own life-long experience, loving devotion, and brilliant success in his chosen sphere:

The author was a Sunday-school pupil before he was five years old. His father was for a long time a successful Sunday-school superintendent. He has himself served as teacher, superintendent, pastor, and normal class conductor, and has been for thirty-five years a close and careful observer of the Sunday-school on both sides of the ocean. He has taken a special interest in the training of Sunday-school teachers through institutes and normal classes, and has given much attention to the devising of plans for unifying all departments of church work, to the end that there may be economy of power and a hearty and intelligent co-operation among all the agencies of the Church in the work of Christian culture.

That the author is not "a man of one idea," but a true specialist in the best scientific sense, knowing thoroughly his own specialty, and properly relating it to all other departments, ideas, lines of thought, and work, appears in the opening chapters on "The Three Schools," "The School and the Church," "The School and the Home." Here is entered a most exalted claim for the Sunday-school as "an ancient and apostolic service of the Church."

The Master with the disciples about him, by the sea-side, on the mountain, in the desert, in the temple, in the synagogue, in the upper room—that was the Sunday-school in the first century.... In these catechetical and confidential interviews, in these casual conversations full of question and suggestion of susceptibility on the part of the taught, and of tact on the part of the teacher, I see the germinal school idea of the Church, continued throughout the New Testament Church. The conferences of the Reformation, the class-meetings of the eighteenth century revival, the inquiry and fellowship meetings of New England, and the Bible-readings of to-day are but normal, irrepressible, necessary outgrowths of a religion that believes and rejoices in supernatural realities as set forth in a written word.

But, after all, the Sunday-school is not an independent organization, living and working for itself.

The true Sunday-school helps in its own way, to be sure, but in an unmistakable way, to attain these lofty objects of the Church; otherwise the world does not need the Sunday-school. This is the first and radical idea. The work of the Sunday-school is spiritual and divine. It is to be truly and intensely religious, or we can dispense with it altogether.

This doctrine—the churchly and religious character of the true Sunday-school—needs present, emphatic, and universal enunciation. For over against this ground present dangers lie, and our most insidious enemies lurk. The spirit of the age is worldly.

In the Church worldliness nowadays runs to ecclesiastical æstheticism, to ritualism, and to the love of show, the love of money, and the love of rule. It is easy for the worldly spirit to capture an organization and carry it on in the interest of personal ambition, social pleasure, public display, and of so-called "success." . . .

The Sunday-school may be "run" by so-called "modern methods," by its music, by its library, by its splendid organization and order, by its "exhibitions," its annual "picnics," "Christmas-tree," and other festal services. It may be the "biggest school" in town, have the "best singing," and "do more than" or "go ahead of" its neighbors in half a dozen different ways. . . .

These natural and artificial and utterly human elements I do not wholly deprecate, and would not discard the best and truest of them. They may not hinder spiritual life, but they cannot create or promote it. They are at their best of earth, and not of heaven. They are lamps, but not oil; mirrors, but not the sun. Let us have them, but let us not depend upon them.

An earnest protest is entered against making the Sunday-school a substitute for public church service of worship and preaching, especially in the case of little children. The public service is for them, and they should be required to attend it regularly. It affords intellectual and spiritual quickening, and begets reverence. Parents and pastors should both study to secure the presence of the young at this service.

Lofty estimate is set upon "that earliest, holiest, mightiest of all institutions—home."

The beginnings of human life for time and eternity occur at home. The most effective school is home. It is in point of time before all other schools; in point of power above all others. . . . The four years of a college course are scarcely more effective in the life of a man than the four years in the nursery during which he begins to live, and all this before the Sunday-school reaches him.

The elements in this true home-life must be reproduced and developed to the full measure of their power in the school if it is to attain highest efficiency.

The chapter on "The Superintendent" ought to be an inspiration, and to bring practical wisdom to hundreds of earnest toilers filling this high office. The same is true of that devoted to "The Teacher." Emphasis is put upon the maintenance of his spiritual life.

He exercises every spiritual muscle, that he may have grip and power. He knows the room he lives in is dark. He forces open the window till it is flooded with light—the light of heaven. . . .

The Sunday-school teacher does one thing more to increase spiritual power: he abstains from all things that tend to religious dissipation. . . . Blessed is the class in Sunday-school whose teacher is an incarnation of spiritual conviction, taste, and power!

Later on, in discussing "The Teacher at Work," the author defines true teaching as "the process by which one mind promotes the growth of another mind. Teaching is not merely the art of putting things so that the things put remain, but of so putting them that they come forth in other and fresher forms. Teaching is not placing seeds in numbered envelopes and then in labeled boxes. It is the putting of seeds into the right soil at the right time and in the right way, so that there shall be something done with the seed by the soil, and results produced which seeds in envelopes and boxes could never have produced. This is the great law of mental self-activity, which is one of the very highest forms of teaching, as rare as it is radical."

Reliance on divine enduement is earnestly urged:

The "mantle" of *method* will accomplish nothing unless the energy of the Holy Spirit permeates. Take up the one and fervently invoke the other. Then will the Jordan in your way open a path for your feet.

The chapters on "Normal Classes" and "The Institute" are peculiarly rich in suggestions, giving specimen praxes, programmes, methods, and devices almost numberless.

While it is well known that the author originated the two great lesson systems, the National (of Chicago) and the Berean (of New York), and prepared and published the first of the now popular Lesson Leaves, all of which underlie the conception of a national system, he with characteristic generosity concedes the honor of such a conception to B. F. Jacobs, of Chicago. The "International System" was then proposed and strenuously advocated on both sides of the Atlantic by our author, who makes due acknowledgments to the Sunday-School Union of London for hearty co-operation.

Here follows a masterful statement of the advantages of this noble system and a vigorous reply to the many objections urged against it—objections which, for the most part, have always seemed to the writer of this article as surprisingly unfair as they have been astonishingly puerile. A specimen or two must suffice: "The Leaves crowd out the Bible." "Then don't use

the Leaves. They are not an essential part of the International System. But, in fact, Bibles are more used than ever." "The present lesson system discourages the memorizing of Scriptures." "The opposite is true. It puts Scripture truth into the mind as so much fact and principle. It requires the committing of 'Golden Text' and 'memory verses' every week."

The author's discussion of "Week-Day Power" is full of stimulus, and must awaken a sense of solemn responsibility in every thoughtful reader, while the closing chapter, on "The Country Sunday-School," ought to rouse hundreds of schools to see their duty of continuing their sessions throughout the year. Making all due allowance for embarrassments, the author yet makes this fearful arraignment :

We close Sunday-school in winter because we do not love souls; because we do not love Christ; because we are half-hearted, and care more for our ease than for our Master's kingdom.

And now that the reader has come to the close of the volume, let him beware how he slighted the "Appendix" as perhaps containing only historical matter in which the critical reader alone is interested, for here is a mine abounding in precious gems—nay, rather, here is the repository of jewels which have been gathered and polished and are already quivering with the fire of divine favor. The author in this Appendix condenses in a few pages suggestions of rarest value arising from his almost life-long experience and observation in Sunday-school work.

Scattered here and there through this volume are ruby sentences glowing with the author's well-known brilliancy of style. For combined beauty and pathos and power it would be hard to surpass the following :

It is very easy to substitute a transient feeling for a genuine spiritual fervor. It is easy to ring the chimes in the steeple and forget the heavens above, and the open book on the pulpit below, and the humility which befits the altar, and the poverty and sorrow in the garrets, which hear the chiming bells and wonder if the Lord has left no follower to visit and pray with, and, in his stead, to bless, the helpless.

A more recent publication by the same author combines *The Church School*, which we have so fully noticed, with *The Sunday-School Normal Guide*. The latter furnishes helpful

outlines, analyses, and various devices for ready and profitable study; reviews, lectures, conversations, and class drills in Bible biography and geography, manners and customs, evidences, laws of interpretation, and various collateral lines; the Sabbath-school, its place, purpose, organization, domestic and ecclesiastical relations, as well as the teaching process, with memory-training, word-picturing, map-drawing, and the management of the "Assembly" and the children's meeting. These and many other topics are similarly treated. All is followed by the author's unique *Palestine Class; or, A Society of Exploration in Bible Lore and Bible Lands.*

Golconda's mine never yielded to the diamond-hunter, India's seas never gave up to the pearl-diver, rarer jewels than are found in this Normal Guide by the ambitious Sunday-school toiler bent on seeking the hid treasures of the kingdom.

This digest of the author's wide experience and observation is of inestimable worth, and one delights to recognize a favoring Providence which thwarted the general expectation of the Church and continued Dr. Vincent in the Sunday-school editorship for another quadrennium, thus securing to religious literature these volumes, whose production the multifarious duties of the episcopacy might have rendered impracticable.

In the investigation of given subjects certain well-known writers deserve pre-eminence; as, in heat, Tyndall; in microscopy, Dallinger; in geology, Dana; in political economy, Adam Smith; in Church history, Neander and Mosheim. If one would study the great divine institution which is so largely molding the forces of Christendom to-day, the Sunday-school, as it appears in its modern developments, not detached from the early beginnings and first principles of Christianity, but as fairly evolved from them, *The Church School and its Officers* and *The Modern Sunday-School* must be regarded as simply indispensable.

Jacob Embury Price.

ART. VII.—THE NEW MOHAMMEDAN SCHOOL OF THOUGHT.

THE Literary Club at Ally-garh assumes to represent a new school of thought in India. That "scientific society," as it is called, is worthy of honorable distinction for persisting to live now already more than twenty-five years, and showing no mortuary symptoms, in India, where such societies are usually only born to die in less time than it takes to form them.

This little society at Ally-garh has been bolder and gone further, in words at least, from the teaching of twelve centuries than any other body of Mohammedans dared to do since the religion of Islam was launched upon the world. Some of their utterances are really astounding for their bold and blank contradiction of the faith of Islam.

Here are a number of radical contradictions, selected almost at random:

1. They teach naturalistic and rationalistic doctrines almost entirely; hence,
2. They deny the possibility of miracles, referring all that are recorded of Moses and Christ and other prophets to natural causes.
3. They deny the immaculate conception of Christ, and call him the natural son of Joseph and Mary.
4. They deny the deluge of Noah.
5. They discountenance pilgrimages to so-called holy places, but recommend, instead, going to London, Paris, New York, or other places where men may obtain physical and mental profit.
6. They do not believe in a divine call to be teachers, leaders, or rulers of the people, but hold that knowledge and wisdom fit men for such positions.
7. They do not believe in bleeding animals for food, but consider strangling preferable, as it retains the blood to give strength to man, thus going contrary to the Koran.
8. They believe in polygamy as a natural law, affirming that if we were designed to go in pairs we should be born in pairs, as doves, pigeons, etc.
9. They deny inspiration and revelation. What the prophets wrote was true in the main, but was the transcript of their own thoughts, dreams, or reasoning.
10. They believe in the resurrection as natural, like the change in butterflies.
11. They do not believe in the Mohammedan or any other heaven or hell, nor in a personal devil.

12. They believe in wearing coat and pantaloons, as the clothing of the first Mohammedans of Turkey and other European countries.

13. They have no new ritual or any other service, but call the ancient order of Moglvis for marriages and funerals, etc.

14. They have adherents among government native officials.

Thus you see it is not so much a school of thought as of denials; not a system of faith, but a loose texture of disbeliefs. It is theism, atheism, rationalism, and infidelity combined, yet it is not so much a religion as it is a neglect of religion. Indeed, it is almost wholly political in its aims and tendencies—a kind of half-way place to meet the foreign rulers and cajole them into bestowing favor upon Mohammedans. And in this it succeeds admirably, as lately many government officials have held like webs of denials, and have helped these same Mohammedans to place and power.

The author and leader of the scientific society where these and many other like statements and sentiments are made and debated and published is Judge Sayad Ahmad Khan Sahib Bahadur, C.S.I., of Ally-garh, without a sketch of whose life this paper would be far from perfect.

Sayad Ahmad was born at Delhi, October 17, 1817. His paternal and maternal ancestors were men of mark under the Mogul empire. His great-great-grandfather was a native of Herat, who afterward settled in Hindustan. Sayad Ahmad's grandfather, in the reign of Alimgir II., was given the title of Jowahir Ali Khan Jowad ul Doula, and was made commander of one thousand foot and five hundred horsemen. His father, Sayad Ahmad Takki, was a recluse, and declined all the titles his father had. Sayad Ahmad's maternal grandfather, Khwajah Faried ud Din Ahmad, went to Calcutta 1791, and accompanied the embassy sent by Lord Wellesley in 1799 to Persia as attaché. He rose to other distinctions under Akbar II., Emperor of Delhi.

There it was that our hero, Sayad Ahmad, a lad of six years, came under the notice of the emperor and of the British resident-general Ochterlony. He ran one day from the women's rooms to his grandfather's room, where the general in full dress was seated. The general took him on his knee, when the young Sayad asked him why he wore feathers in his hat and so many gold buttons on his coat?

The emperor was pleased with his truthfulness in giving the true reason for his lateness at court one day when the courtiers urged him to make a mendacious excuse. He stoutly refused, and said he had overslept himself, and that his pony was old and he was afraid of hurting it if he rode too fast.

His mother taught him till he was twelve years of age. She used to make him repeat to her at night whatever he had learned during the day. He learned no English.

In 1837, at twenty, he stopped his education against his friends' wishes, and entered the British service as a *shirishtadur* (head clerk) in the subordinate judge's court at Delhi. He rose from one post to another until, in 1857, he was subordinate judge of Bijnour, when the mutiny broke out. Through the mutiny his life was eventful and frequently in danger, but he was always loyally on the side of the British, and rendered the government great service, for which he received a pension of two hundred rupees per mensem during his life and that of his oldest son, besides khilats and titles.

He commenced his literary labor in 1846 by writing a transcript and analysis of the British regulations. In 1847 he wrote his second literary work, *Archæological History of the Ruins of Delhi*. This history begins with a list of one hundred and forty-two Hindu and fifty-nine Mohammedan rulers of Delhi, from the year 400 B. C. to 1853 A. D. Then follows a list of the ruined cities and forts that have composed it—nineteen in all. This was received coldly by the critics in England, but a translation into French procured its appreciation, and for the Sayad a fellowship in the Royal Asiatic Society of London. He has been a busy and useful writer ever since.

Our schools faithfully taught the Scriptures, our missionaries and helpers zealously preached the Gospel in the bazaars, and every-where circulated Scriptures and tracts. Even the Hindus had begun to use the arguments of these books against the Mohammedans, and one of their poets, Indra Mou, of Morabad, had sung in pleasant Persian poetry the dire defects of Mohammedanism. The Sayad must of necessity seek a *modus vivendi* for his false faith.

He visited our missionary, Rev. C. W. Judd, and borrowed from him the Bible commentaries and a copy of Horne's *Introduction*. From Horne he got the idea that there are various

readings and differences in translations. This weapon he has used vigorously to show that the Bible of the Christians has been changed, and is not the Bible commended in the Koran as the book of God; so he set about the work of writing a commentary on the Bible to bring out these points.

He went through Genesis and twenty chapters of Exodus, but, not finding much in favor of Mohammedanism, he seems to have given it up. In fact, Mohammedans began to call him a *kafir* (infidel) for writing in favor of the Christian Bible. There is in this work nothing great or worthy of note, except the appearance of great learning and research on the part of the author, and the fact that he claims there were two Adams created, the one of the first chapter and the one of the second. It also seems strange to find an author who knows no English quoting even the Hebrew. He must have had some able help.

From Moradabad he was transferred to Ghazipur in 1864, where he formed a translation society called the Scientific Society, and a college; then to Ally-garh, where he found congenial spirits; and in 1866 transferred the Scientific Society to that place, where it still flourishes.

Many useful books have been issued by that society, by the Sayad's private press, by his inspiration, and under his direction. Among these are: Translations, Rollin's *Ancient History of Egypt*, Rollin's *Ancient History of Greece*, Exoo's *History of China*, Senior's *Political Economy*, Scott Burn's *Modern Farming*, Elphinstone's *History of India*, Sir John Maleom's *History of Persia*, Mill's *Political Economy* (parts), a course of mathematics, etc., but not Sir William Muir's *Life of Mohammed*, nor his *History of the Christian Church*.

He also visited England, and entered his two sons in Cambridge University. One of them is now a judge of the High Court, Allahabad, and the other is superintendent of police. After this he founded an Oriental and English Mohammedan college. Then he could not rest till he had founded a Hindu and Mohammedan orphanage, to prevent Christians taking up helpless orphans and making Christians of them while they are too young to judge and choose for themselves.

Now, what is the result of his life and labors, and that of his society in Allygarh, upon modern Mohammedanism and modern

Mohammedan thought? This can be evolved by two questions: first, What is its animus? second, What is its ritual?

1. From all the teaching of this society we draw the deliberate conclusion that its primary object and aim is, first, to ingratiate the Mohammedan community again into favor with the English rulers of India; and, secondly, to fit Mohammedans to obtain and hold public offices of trust under the government, if not to obtain full and sole control of this country. Whether right or wrong, the belief was prevalent in and after the mutiny that although the rebel leader, Nana Sahib, was a Hindu (a Mahrathi prince) educated in an English government school, nevertheless the Mohammedans were at the bottom of the uprising, and intended to take back the rule of India from the British. They were therefore regarded with suspicion and held at arm's-length by government in restoring order to the country after the mutiny. They had gained nothing, but lost nearly all by it.

Now, most of their teaching and tenets (rather, lettings-go) show the effort to persuade the British government that the Mohammedan religion is not hostile to British rule nor the Christian religion, but like it, and that "we educated Mohammedans are just like the educated English and Germans; we do not believe these old fables in the Koran, just as your learned infidels, atheists, and rationalists do not believe the Bible; and there is no danger to government from the Mohammedan religion."

How well they have succeeded is seen in the fact that nearly all Mohammedans who have obtained place and power since the mutiny have done so, directly or indirectly, through the influence of Judge Sayad Ahmad Khan Bahadur, C.S.I. Even Sir Salar Jung, of Hyderabad, advanced his interests by sending his sons to Ally-garh to Sayad Ahmad's college.

As we have seen, he sent his own sons to Cambridge, and they both are in places of powerful influence. His nephews and other relatives and friends have also been successful. They succeeded so well that the Rev. Mr. Hoskins, of our Mission, once called the attention of Sir William Muir, then Lieutenant-Governor of the North-west Provinces, to the fact that in his district the Mohammedans held offices out of all proportion to their numbers and wealth in the district. His Honor, Sir William, promised him that government would take the matter under advisement.

2. What is its ritual? It has none. Marriages and funeral rites are celebrated by the orthodox Moulvis as usual. In Moradabad the wife of the subordinate judge, one of Sayad Ahmad's relatives who had been educated in England, was visited by our mission ladies, and learned rapidly by the help and encouragement of her husband. What he did not think of she asked about Christianity, and believed it. To the grief of all who knew her she fell sick, and, growing worse and worse, came to her death-bed. The Moulvis tried hard to induce her to repeat the Kalima, which she evaded every time. Just before her death she turned from them, saying inaudibly something like "Maw, maw, maw." They all said, "Yes, she repeated it, and died a faithful Mohammedan;" and so she was buried by them. But those who knew her think she died a Christian.

It is not a reformation like Brahmoism, Arianism, etc. Its only benefit is in the fact that it may lead some Mohammedans, who are usually the strictest of dogmatists with the least show of reason, to doubt Mohammedanism, and thus be willing to investigate Christianity. So it can scarcely be a factor in modern Mohammedanism. The rank and file do not notice it; the few who do say that the Sayad and his followers are kafirs. Christianity has nothing to fear from it, and but little to hope.

Since the above was penned what is called a National Congress has originated in India, designed to enlist all races, classes, and creeds of this great empire in one grand effort toward reform and self-government. This Congress was hailed at first with great enthusiasm by all; but Sir Sayad soon perceived the democratic drift of the movement, and, knowing that if the majority rules Mohammedanism must come in second or third, began to oppose it with might and main. So with the cry, "The Congress is opposing the government," he has succeeded in alienating the Mohammedan community from the National Congress, and gained another feather of favor from the government of India.

Henry Mansell

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

THE DEFENSE OF CHRISTIANITY is both external and internal. While the latter properly belongs to theologians, exegetes, and literary critics, the former may be assumed by historians, or any class of scholars capable of investigation and acute in weighing evidence. Professor Freeman, of Oxford University, studying Christianity as an historical religion, finds that its historical ground is unimpeachable, and that the proof of its divine character is in its achievements and results. Inquiring of him as to the strongest historical argument he had discovered for Christianity, he immediately replied that *the conversion of the Roman Empire* is the unanswerable fact for the new religion. To his judgment it appeared as the most powerful, the most convincing evidence that could be quoted in vindication of the divine integrity of the Christian system. In the fourth century, as he explained, Christianity was without favor or force of any kind except its inherent character; every thing good and bad, every thing political, social, intellectual, was against it; it counted on no worldly alliance or influence, and struggled unaided against all might and authority. Yet in spite of its environment, going forward in the teeth of all natural causes, it subdued an empire and spread itself over the world. Islamism, appearing in the sixth century, had every thing in its favor and employed the natural means of propagation; but, heroic, persevering, and conquering for a time, it relapsed into narrow bounds, and never has been able to cope with civilization. The contrast between the careers of the two religions is suggestive, illustrating the providential mission of the one and the natural origin of the other. Gibbon only partly explains the triumph of Christianity in the Roman Empire. He did not perceive the real motive-power of the new religion; he did not understand that God was behind it, directing the overthrow of paganism in Europe, and preparing the Japhetic nations for a higher civilization than was possible under the inert systems of the Oriental world. The introduction of Christianity into the Roman Empire was a marvel, a supernatural movement, a great miracle, and proves that it is divine. Professor Freeman is a scholar who does not speculate; he does not inquire for philosophic, scientific, or theologic proofs of Christianity; but he considers Christianity an historical question, and, applying to it historical tests, such as he applies to Islamism, Buddhism, the French Revolution, or any other exact historical movement, he concludes that the explanation of its origin and history must lie in the domain of the supernatural. In the presence of the history of Christianity such questions as whether Peter wrote the second epistle bearing his name, or whether Obadiah borrowed

from Jeremiah, or whether the Elohist of the Pentateuch was a Babylonian, retire to the background, and come forward only when the critical has superseded the historical and religious in the thoughts of men.

THE COMMON EXPLANATION of the rationalistic critics when the literary difficulties of the Bible are under consideration is that each book, or part of each book, passed through a series of editorships, and that in its present form the Bible is the product of this extensive redaction and modification by unknown and, in many cases, unauthorized hands. Professor Ryle, of Cambridge, holds that the entire Old Testament is a compilatory work and evidences repeated editorship, though the unity of many books, as that of Joshua, is an open contradiction of the theory. It should not be forgotten that Ewald and Eichhorn proclaimed the compilatory character of *Ecclesiasticus* and the *Wisdom of Solomon*; but no critic accepts this conclusion now. *Genesis* is held by many to be a compilation of Elohistic and Jehovahistic writers; but the theory that Moses was the Elohist and the Jehovahist is now proclaimed by Principal Cave. Wellhausen says the Deuteronomist revised *Judges*, but it is difficult to see either the marks or the necessity of such revision. Renan holds that all of Paul's epistles suffered editorial revision and modification; but the Tübingen school once held that the Epistle to the *Romans* was a compilation, but have abandoned it altogether. Similarly, the critics have declared that every book in its present form is the product of literary editorship, pointing to its alleged compilatory character as the chief proof. The claim of general editorship of the Bible is theoretic, invented in behalf of theories, and does not rest upon a true historical or traditional basis. The facts are against the theory, and go far to prove that the Bible is without editorship, and that its several books descended from their authors substantially as they wrote them. "Compilation" is really an argument for the independent authorship of the books. It makes against rather than for editorship. An editor would not have admitted two accounts of the flood; an editor would have straightened Jeremiah's chronology; an editor would have harmonized or eliminated the contradictions between the First Kings and First Chronicles; an editor would have improved the itinerary style of Exodus and Numbers; an editor would not have admitted discrepancies in the gospels respecting the Lord's resurrection; an editor would have inserted the name of the writer of *Hebrews*; an editor would have given the world a different Bible from the inherited volume. It is a piece of absurdity to claim that the biblical books were carefully edited and supervised before they were authorized as the vehicles of revelation. As against such a supposition we raise the question if the redactors were inspired, for if not equally inspired with the authors the Bible must bear the suspicion of being uninspired as well as inspired. As against the supposition we remind our readers that the law of the Hebrews forbidding, in copying the books, the change of a single word was incompatible with editorship. As also against it we point to the fact that the Samaritan and Hebrew Pentateuchs agree, which can only be explained on the ground that they

must have had the same redactor—a thing impossible. As also against it we calmly write that the old theory which assigned general redactorship to Ezra has been abandoned by the negative critics because, according to their more recent theories, some of the Old Testament books, notably Daniel, were not in existence in Ezra's time, and he could not, therefore, have edited them. We mention this change of view as proof that the theory of editorship oscillates between extremes according to the necessities of the theorists, and that it too will be abandoned when some critic assures them that it is no longer necessary to their designs. We must not forget to write that here and there, as in the last chapter of Deuteronomy, the reader will discover in the Bible some literary changes, mistakes, and modifications that must be attributed to copyists, scribes, priests, and historians; but the theory of specific editorship of the biblical books is as unwarranted as it is unhistorical, and was instituted more in behalf of negativism than of the truth or of the great fact of revelation.

THE ENIGMATICAL CHARACTER OF SIN lies in its organizing faculty or capacity for systematic and, therefore, efficient and well-sustained work. We do err, not knowing the Scriptures or the power of evil, when we limit our conceptions of the sin-force to its manifestations or its history; for back of its historic form and behind all the machinery that it employs is a spirit or law that governs and regulates the whole, and without which moral wreckage would be impossible and evil as a mechanical agency be incompetent for its task. Sin is a mechanism. It is an organized force, operating according to law, with a definite teleological imprint on every movement, and drives furiously on to the fulfillment of its ends. Paul alludes to the "law of sin," implying that sin is not an accident in human history, but that it proceeds according to law, ever illustrating the doctrine of cause and effect in its development, and working steadily for the ruin of the world according to an antecedent programme of rules, principles, and a strongly framed system. We too often forget its organizing susceptibilities and conceive it to be unsystematic, irregular, and self-contradictory. No misconception of its nature, purpose, or history were greater. It is far too common to consider the institutions of sin, the organized embodiments of the evil principle, as slavery, despotism, intemperance, ignorance, or whatever is either diabolical in form or subversive of human interests, and neglect to consider the organized agency behind all forms and underneath all activities. As a consequence, our attack is made, not on sin, but on the results of sin; not on the organized power in the world, but on the organized institutions of the sin-power. It is a question, however, even with this statement of the case before us, to know how successfully to overcome the spirit of evil, invisible, and yet fully equipped with apparently exhaustless resources for conflict. The only answer is that, as sin is under the administration of law and organized for a specific end, so redemption is an organized force, works according to law, and will countervail in the struggle with the enmity that threatens universal desolation and

destruction. Paul writes of the "law of the Spirit," implying that spirit-force is organized, and that it goes forth by divine commandment to antagonize the opposing force of evil. Here, too, we often fail in our conception of the kingdom of God. We limit thought to the visible institution of the Church, attribute holy power to the sacraments, and dreamily philosophize of triumph in times to come; but it is ours to believe that the redemptive force back of visible forms of good is systematic in plan, definitive in purpose, and royal in its resources, and able, therefore, to contend with the strongholds of sin. The contest is not between the visible powers, but the invisible. Sin organized is in conflict with redemption organized; the law of sin confronts the law of the Spirit, and the result can only be the overthrow of the mighty by the mightier force of redemption, organized to rescue the world from the dominion of sin.

GERMAN PHILOSOPHY is assuming a very friendly attitude toward Christianity. At no time in fifty years has there been less antagonism, or less tendency to differentiated contradictions, than now. Professor Wundt, of Leipsic, affirms that while a philosophical argument cannot be adduced in support of the system of Christianity, or of its doctrines, such an argument cannot be forged against it. In other words, he holds that philosophy cannot attack Christianity. Of the same mind is Professor Heinze, of Leipsic, who also declares that Christianity is susceptible of historical proof, and that it is man's sole anchor of hope. Professor Baumann, of Göttingen, erecting a system of ethics on the philosophical basis, claims that it is in entire harmony with biblical ethics, though it derives only a suggestive or illustrative instruction from the religious standards. In other words, he does not attempt to construct an ethical system in disharmony with the biblical rules. He also distinguishes between the Christianity of the New Testament and the Christianity of the Church, upholding the former because it is original and divine, but condemning the latter, as do philosophers generally, because it is alleged to rest upon a Neoplatonic basis. Christian dogma, deriving its form and substance from metaphysics, excites the aversion of all the schools of philosophy and separates their disciples from the Church. Professor Zeller insists that theologians should study Grecian philosophy because the Christian fathers knew no other philosophy and drew upon its teachings in formulating the doctrines of the Christian Church. Professor Ebbinghaus, of Berlin, charges the churchmen of the third century with fashioning their dogmas after a philosophical pattern; and he therefore eschews dogmatic religion with all the severity of an unbelieving critic. To the churchmen he traces all the difficulties, strifes, and perplexities that have attended the history of religion. He is sure that Stoicism would have negotiated a unity between religion and science, and that the mysticism of the Middle Ages would have quite harmonized them; but the dogmaticians, wrapping true religious ideas in metaphysics, separated religion from science, or made the union of faith and reason in religion impossible. Hence, philosophy, friendly enough to Christianity, must oppose its dog-

matic form, and seem opposed to the true idea of religion itself. The philosophical objection to dogma is refuted by the history of its origin. It has not been established of any dogma that it has its roots in Alexandrine or Asiatic philosophy; on the contrary, as Dr. Stöcker holds, it is clear that the germs of all dogma are in the New Testament. The Trinity is there, or it should be repudiated. Atonement is there, or it should meet with a similar fate. Immortality is there, or it should go. The question is not whether Neoplatonism contained these doctrines, but, are they taught in the New Testament? This question the philosophers have not studied; but if studied they will find full authorization in the gospels and epistles for a theology of the Christian Church.

THE REVELATION OF IMMORTALITY through the gospels was the emphasis of a fact or faith in a fact that already existed, if it did not dominate, in the thought of mankind. Until recently the great religions that antedated Christianity were supposed to teach the doctrine of a future life and man's responsibility to the Supreme Power. Professor Max Müller has ably shown that Buddhism is pregnant with this teaching, but his position is challenged and his proofs are put to the test. The *Dharma-pada* must be read again, and more carefully than ever, for a strategic point is at stake in the discussion. Perhaps some one will appear who will dispute the claim that Brahmanism is specific in its utterances of immortality; even Zoroaster may be interpreted as ambiguous or silent on the momentous theme; and we may finally learn that no pagan religion is illumined with foreshadowings of a future existence. The doctrine of immortality was made manifest by the great Teacher because it was but dimly indicated by the sages of the ancient faiths; because even Judaism was almost quiescent respecting it; because the human mind but vaguely proclaimed it; and because a knowledge of it is an inspiration to live according to the best standards and the conditions of progress. In an intellectual point of view it is well to ascertain the extent of the spiritual barrenness of the old-time religions, for they were spiritually aimless, and non-productive of an orderly and progressive life. But it is equally well to remember that they had a providential relation to the final religion, and served a propædeutic use in history. Judaism was not the only preparatory religion for Christianity. Paganism, though idolatrous, was a sign-board pointing to Calvary. With its incarnations, sacrifices, systems of duties, despairing ethics, and groanings for new conditions, it meant more than it proclaimed, and voiced the want of redemption and immortality. The weakness of present-day criticism of the old systems is that it applies the Gospel standard to them, whereas they should be interpreted from their own stand-points rather than from ours. This the critic declines to do, and shouts his victory at the expense of a faith helpless to answer for itself and yet defiant of the injustice perpetrated upon it. We shall lose nothing by recognizing the essential spirit and meaning of the crumbling faiths of the Old World.

CURRENT DISCUSSIONS.

IS THE NEW TESTAMENT SAFE?

In anticipation of radical attacks upon the integrity of the New Testament the conservative party of Germany is taking a census of its forces, multiplying its fortresses of defense, extending its lines of operation in all directions, and preparing for a most vigorous campaign in behalf of the cherished truths of Christianity. So rapidly have these precautionary measures been taken that surprise by the foe is impossible, and if it be true, as Professor Kleinert, of Berlin, informed us, that "New Testament studies are now more prominent in Germany than Old Testament studies," it is only another evidence of preparation for conflict and triumph. Certain it is that in nearly all the universities the attendance upon New Testament lectures is larger than that upon Old Testament lectures. Such lecturers as Weiss, Harnack, Kleinert, Luthardt, Köstlin, and Herrmann, who expound New Testament problems, are greeted every day with the presence of a compact body of students, while Dillmann, Strack, Socin, Hilgenfeld, Merx, and Wellhausen must suffer the humiliation that an audience that can be counted in a moment would suggest. Dr. Driver, of Oxford, also addresses a very small company of students on *Isaiah*. He commenced the last Trinity term with thirty-five students, and before closing the number was reduced to fifteen. In general, it may be said that the attendance on Old Testament lectures decreases, while that on New Testament lectures increases, with the progress of the terms. This means something.

The great problem for students of the New Testament is its origin in its canonical form, its exegitical construction, its literary and historic character, and its relation to the Old Testament. The problem is complex, but not the more difficult on that account, for the varied questions involved in it are not contradictory or mutually destructive, but rather mutually supportive and strengthening. Much depends on the way in which the problem is stated as to whether it appear formidable or of easy solution. We are quite convinced that, if not self-solving, it is far more definite in form, and includes more verifiable data, than the problem of the Old Testament. In the one case we deal in part with prehistoric facts, with anonymous documents, with unknown biographical characters, and with a language that needs another to explain its sense. In the other case, we deal with historic times, historic leaders, and historic events; and, though the historical and literary material transmitted from those times to ours is not for every purpose adequate, the basis of the conclusions reached is historic rather than traditional, and faith may give a reason for accepting the New Testament without deductions or modifications.

The problem admits of variation of statement. Professor Luthardt, of Leipsic, regards the New Testament as an organism, or a complete unit, just as the human body is an organic whole with variously related parts. The books, in the one case, constitute the organism, as do the arms, limbs,

trunk, and head, in the other, form the human body. Every writer has his individuality and specialty, as the arm, the limb, and other bodily powers have their special functions and relations. The theory implies the indissoluble relation of all the books to the whole, and that the displacement of one would affect seriously the value and historic standing of all the others. Professor Köstlin, of Halle, would expunge Second Peter from the canon, but would maintain the inviolability of all the others. Professor Schürer, of Giessen, holds that even the fourth gospel might be ejected and no loss to Christianity ensue. The theory of Dr. Luthardt, more comprehensive than any other, is not accepted in all quarters without some modification and concession.

Professor Kleinert takes another, though not antagonistic, view of the New Testament. It is a unit, he thinks, but not in the sense of an organic whole. The several books may be compared to layers or strata, each representing an epoch of progress in the historical development of Christianity, and, taken together, representing its whole original history. In this sense it is a unit or an organism. The chief difference between Luthardt and Kleinert is that the one holds to an absolute organism and the other to an historical growth resulting in an organism. Luthardt insists on the structure; Kleinert on the historic method. Luthardt defends the New Testament as a whole; Kleinert defends the historic process of its development. The one glorifies the result; the other, the method of its attainment. There seems on the surface not to be a wide difference between these views; but we shall see that it will be difficult to explain the New Testament exclusively by the one or the other. The New Testament has the unity of a complete organism, but it also has the unity of history and the unity compatible with development. The student must keep in mind its unity, its organic structure, and at the same time its historic character, if he would comprehend it in its genesis, development, and influence in the literary sphere. In our study of the New Testament we shall combine the theory of its historical development with the theory of Dr. Luthardt, or that of the resultant organism, believing that it may be understood as a process and a result better than considered as either separately.

We propose in this article to examine the New Testament as a literary organism, developed according to a literary method, and presenting the usual features of an embodied and complete literature. We do not now inquire into its homogeneity, but rather into its complex forms or products, or the varieties of New Testament literature. We are struck at once with its literary differences in style, form, teaching, and the variety of distinguished authorship; but this is what we find in all great literatures. There is nothing unusual in the New Testament literature until we reach its great divisions and their peculiarities; until each species of literature is made to stand alone, and under analysis exhibit its controlling style, purpose, and power. Without doing violence to other systemizations of the New Testament, we believe it is susceptible of three great divisions, based upon literary differences, as follows: (a) Synoptic literature;

(b) Johannine literature; (c) Pauline literature. We should add to these the minor literatures of Peter, James, and Jude; but as they really represent no epochs, and stand or fall with the larger literatures, we shall not give them special consideration. By this classification is suggested all the peculiarities of individual writers—the historical style of Matthew, Mark, and Luke; the elegant rhetoric of John; the incisive periods of Peter; the practical ethics of James; the fearless declamation of Jude, and the dogmatic and progressive pronouncements of Paul. While this classification may commend itself as a help to comprehending the literary character of the New Testament, we do not present it in order to bring out the peculiarities of the writers, but rather to study their literature in its wholeness, and chiefly with respect to its stability, so that we may finally obtain a correct understanding of the literary organism. We assume with Professor Weiss that "nothing has yet been proved against a single book of the New Testament." Though this is a strong statement, we must remember that, besides surmises, uncertainties, misrepresentations, and specious reasonings, no absolute facts have been discovered against one book; not even Baur, Renan, or Pfleiderer have quoted indisputable history in support of their criticisms. We cannot, therefore, surrender one book to the negative critic until he advances facts against it; nor can we consent to the reduction of the number of New Testament books, even though some of them may not seem necessary to the organism. Professor Schürer is entirely too liberal when he says that Christianity is so firmly established that its future does not depend on retaining all the books of the canon or any single book thereof. He avers that John's gospel, Paul's so-called letters to Timothy and Titus, and Peter's so-called second epistle may be cast out and yet Christianity survive. We are not now discussing the surviving power of Christianity, which, with or without the New Testament, will perhaps survive; but as a literary organism the New Testament will be incomplete without its books. One or several books might be dispensed with, just as a man might dispense with one eye, one arm, or a foot; but as he would be an incomplete man, so would the New Testament be an incomplete manual. We cannot, in the literary point of view, dispose of one of the writers or one of the books, and to this so enthusiastic a scholar as Professor Harnack agrees. He holds that the New Testament comes to us, not from the apostles, but from the Roman Catholic Church, and that, though as a collection it has no dogmatic value, it is historical and represents all that our Lord and his apostles taught; and he believes that it ought to remain as it is, with Second Peter and any other doubtful book, unchallenged as to its right in the Canon. To this conclusion the Christian student must come as he investigates the several literatures of the New Testament.

The synoptic literature is distinguished from every other by the simple historical spirit that characterizes its books. It has but one purpose—the record of the coming, sayings, and doings of our Lord Jesus Christ. It is a singular tribute to the merit of these simple histories or biographies that, while the philosophers attack John and Paul, they admire Matthew,

Mark, and Luke. Pfleiderer, Zeller, Hartmann, Ebbinghaus, Baumann, and Wundt, insisting that Neoplatonism discolors the theology of John and the dogmatics of Paul, agree that the biographers were simple-minded men, bent on recording the truth, and wrote their stories uninfluenced either by theology or philosophy. As a rule, philosophers do not attack the synoptics. On the contrary, it is these whom they will defend and justify upon historical grounds. This is a great gain in the controversy with negative critics who resort to the philosophers when they turn their weapons on John and Paul. The testimony of the philosophers to the synoptists is valuable in two respects: first, it shows their confidence in the gospel histories; second, it proves that the gospel histories are the basis of the gospel religion. In them we find no philosophy, no theology in form, but the religious life, works, and death of the great personality—the Son of God.

The well-informed reader is aware that the synoptic gospels, so simple in form, have not been received without question, nor have they failed to excite prolonged, uncertain, and even unsafe discussion. It is needless to recount the controversies that have arisen concerning them; but it may be well to state that the conflicts now going on respecting their historical authorship and accuracy and their relation to one another cannot be overlooked by the biblical student. The recent unscientific attack of Professor Huxley on the credibility of the gospels has already resulted in the extinction of some objections to them, for his criticisms were speedily answered, and the truth remains unharmed. The authorship of these gospels, though complex, is not in itself the largest question in discussion. The titles they bear, as "The Gospel according to Matthew," etc., indicate authorship. The Greek word *κατά*, "according to," implies that Matthew wrote the gospel. Dr. Dods maintains this view. Holtzmann denies that *κατά* implies that Matthew was the author of the gospel in its *present form*, but he fails to represent the form in which Matthew left it. Professor Harnack expresses a decided preference for Mark's gospel, but he rejects the concluding portions of all the gospels because they narrate the resurrection of our Lord. The supernatural seems to suggest difficulties that he cannot remove; hence he removes the supernatural. He accepts the gospels in their account of human achievements as veritable histories, but he is embarrassed in the presence of facts essentially divine. This is the old question again. The Old Testament critics expel the supernatural from their domain, and the New Testament critics, though neither so positive nor so ferocious, object to the doctrine and to any event that implies the doctrine. The doctrine rejected and the events eliminated, we have left a human history of human affairs and events; but to accept this disposition of the case is to agree that the foundation of Christianity, though as historic as in the broader view, is altogether human, and therefore uncertain.

Without the chapters on the resurrection of Christ the gospels are worth nothing. Professor Harnack, a disciple of Ritschl, is in a transitional state of mind, and it is hoped that he may discover the evidence

upon which he can accept all the gospels as readily as he does one, and the resurrection as readily as he does the calling of the apostles.

The question of the priority of any particular gospel and the general relation of the synoptists is by no means settled. On the contrary, it is exciting most diligent inquiry, and the best scholarship is employing itself on the problem. Professor Holsten, of Heidelberg, defends the priority of Matthew, basing his opinion on the discovery that Matthew gives Peter's apprehension of Christ's teaching; but this, in our judgment, is inconclusive. Weiss is ambitious to prove the priority of Matthew; but Holtzmann, Ritschl, Ewald, and Reuss incline in behalf of Mark. Hilgenfeld says Mark was derived from Matthew, while Meyer and Hitzig may be quoted on the side of Mark. Professor Wendt, of Heidelberg, maintains with a large argument the priority of Mark's gospel. He holds that the gospel consists of a series of narratives which, arranged in a chronological order, with additions from other narratives, indicate its priority. He also relies upon Papias, who pointed out in his time the independence of Matthew and Luke, but also suggested their mutual dependence, which is a strong argument. The question of priority is by no means fictitious, speculative, or unprofitable; it involves the integrity of the gospels themselves. Professor Holsten bases his New Testament theology on Matthew, holding that the theory of its priority affects our views of the teachings of Jesus and of the whole system of religion. According to a proper understanding of the first document, universalism, or a religion that included the Gentile world, began in principle, if not in fact, with Jesus himself.

Professor Wendt, on the other hand, points to the fact that **Mark** (x, 46-52) reports the healing of one blind man, while **Matthew** (xx, 29-34) reports the healing of two men. If Mark's gospel is older it must be regarded as more authentic; but the case makes not for the priority of either, but rather the independence of both. If Matthew borrowed from Mark he would not have inserted two for one; and if Mark borrowed from Matthew he would not have inserted one for two. However, priority does not imply borrowing, so that each wrote according to his information at the time. A more important item in the problem is the fact that Matthew and Mark give different representations of the way in which the Messianic claim of Jesus was made known, Professor Wendt putting great stress on this difference. As it involves the method of Christ's teaching, it compels a close scrutiny of the way in which Matthew and Mark represent Christ as the Teacher, and hence is of abiding interest. The problem is still open, and arguments are in demand. Other questions are at the front in this controversy, as whether Mark derived his narratives chiefly from Peter, Luke the "certainties" of which he wrote chiefly from Paul, and Matthew largely from Mark, or whether prior to all these there was an original gospel, containing the whole story, from which they all drew, but which finally perished. In 1785 Lessing suggested that the synoptists borrowed from an antecedent gospel, and this has been a very popular theory. Meyer says Luke was indebted to

Matthew and Mark; but De Wette says that Mark was the latest of the three. Hilgenfeld says there is Paulinism in Luke, suggesting an outside author, but Reuss destroys this supposition. Have we original or derived gospels? Did Peter and Paul furnish the facts for Mark and Luke? This is a question of origin and of the relation of the synoptists to the apostles as well as to one another. We are merely stating the problems under discussion, without offering any solution; but it is a pleasure to write that, whatever the question, critics generally accept the integrity of the synoptic literature.

The authority of the synoptists has engaged the profound research of all critics, conservative and rationalistic; and there is an approach to unanimity in the conviction that of all the New Testament books the synoptic gospels are the most authoritative and the most reliable. Nor is this conviction unfounded or illogical. The reasons assigned by various critics for this belief are most convincing, and strengthen the faith of the Christian in a literature he may hitherto have accepted without a reason. Professor Kleinert graduates the authority of New Testament books according to the periods in which they were written and according to their nearness to or remoteness from the period of Christ's ministry. As the first three gospels consist of materials derived from the period of the personal ministry of Christ, they must be most authoritative. As Paul's epistles are next in chronological relation, they are next in authority. As the Johannine literature was last in chronological order it possesses the least value. Professor Harnack holds substantially the same view, but it is in conflict both with the doctrine of inspiration and with the doctrine of authority. Are there grades or degrees of authority in truths? Is not one truth, if not as powerful, as inherently authoritative as any other? What license is granted if we may distinguish between the literary authority of Mark, John, Paul, Peter, and James? Is not one book as authoritative, as essential, as any other? Jude is as authoritative as Mark, and James as John. We are not ready to classify the books according to their alleged authority.

As to the inspiration of the books the professors hold to a doctrine of inspiration that honors and dignifies the literature, that lifts it far above such writings as those of Clement, Polycarp, Ignatius, and others, but which is quite discrepant with the ordinary theological conception of inspiration. Professor Kleinert maintains that the Holy Spirit emanated from the historic Christ, and was, therefore, more powerful in his influence in Christ's time than in the second century. The fourth gospel, therefore, is less inspired than Matthew's gospel. This theory aids the defender of the synoptic gospels, but it paralyzes faith in the remaining books of the New Testament. Inspiration is reduced to a question of distance or chronology. Dr. Harnack concedes the inspiration of the writers, but he means by the word the sanctification, or that preparation of the writer that is the result of a definite spiritual work in him. We may reply, then, that if Paul was as truly sanctified as Mark the epistle of the one would be as inspired as the gospel of the other. This theory

enables us to solve many difficulties, but it still leaves the question of the equal inspiration of the writers open and undecided. We are not advocating the theory of equal inspiration or the theory of equal authority, but we are undertaking to find if the New Testament, as a whole, is authoritative, and has underneath it the firm foundation of the divine sanction. In this respect the critics, if conservative at all, do not disagree. Harnack so upholds the New Testament as to place it far above the writings of the Christian Fathers. Dr. Weiss repudiates all attempts to reduce these books to the level of such a writing as the *Shepherd of Hermas*, and the books of Eusebius, Justin Martyr, and Tertullian. He also affirms that the New Testament books possess greater authority than others because they were produced in the period of revelation. Köstlin also affirms that these books are superior because of the higher spirit in them, and authoritative because derived from the age of Christ. If other writings or books were lost, the loss would be historical; but if the New Testament books were lost, the loss would be religious, and, therefore, fatal to religion. Hence the synoptic literature rests upon an historical basis, and is certain to maintain its high place in the canon.

In taking up the Johannine literature for study we have a more difficult problem, because the critics have assailed it upon philosophical and historical grounds, and separate it by distinguished lines from the synoptic literature. Here we confront the philosophers, the historians, the destructionists, and not a few conservatives; but the whole attack is based upon misconceptions of the fourth gospel—misconceptions of existent errors in the times of John, and misconceptions of the philosophy attributed to the writer of the gospel. Köstlin accepts the Johannine authorship of the fourth gospel because the objections to it are inapposite, and because it is necessary to the organism as a whole and to Christianity as a system of religion. Without it, he says, we cannot explain the influence Christ has had in the world, nor can we assign the origin of the high ideas that prevail to-day concerning Christ to any other than the fourth gospel. We need the synoptists, who reveal Christ as the Son of man, but we need John, with whom Christ is always the Son of God. The synoptists were literal and historical; John was liberal in the use of his material, and disclosed Christ in other than historical aspects. His gospel, therefore, is worth all the others; without it they are nothing. Dr. Weiss also magnifies the fourth gospel as essential to the system, as superior to the synoptic books, and defends it against all criticism.

There is no book of the New Testament that is at the present time provoking more investigation, more critical cross-questioning, than the fourth gospel. We might say the battle for the preservation of the New Testament will be fought within the boundaries of that gospel; for as its authorship and its theology shall be decided, so the future of the New Testament will be determined. In the critical sense the attack is both on the Johannine authorship of the gospel and the alleged philosophical or Platonic origin and complexion of its teachings. The two questions are really one, for the authorship is made to turn on the alleged Neoplatonism in

its theology. Baur maintained that the gospel was written A. D. 150; Pfleiderer substitutes A. D. 140; Harnack, A. D. 135. Whatever date may be accepted, it deprives John of authorship. Schürer also joins Hilgenfeld, Holtzmann, and the negative school in postponing the authorship of the gospel to the second century, and for the same general reason. We do not overlook the advantage that accrues to the negative side from the fact that the gospel is not referred to in patristic literature until A. D. 180. We ask for an explanation of this omission. The synoptic gospels are frequently mentioned, but John's is not. Even Justin Martyr, who, without doubt, borrows many phrases, words, and sentences from the gospel, singularly fails to name it. This difficulty, however, is not so large as it seems, and will have consideration elsewhere.

Professor Pfleiderer is the great champion of the "second century" theory. He opposes the so-called dogmas of the Church, because in his judgment they are Platonic; but as he believes that the day of the dogma is over he does not incline to make much war upon them. The New Testament, he maintains, absorbed the Neoplatonic idealism through the mediation of Philo and the Alexandrine faculties; but Harnack denies this position, and asserts that the Oriental religions influenced the New Testament Fathers much more than the Hellenistic philosophy. Pfleiderer's statement is made without proof, though he alludes to Paul's Epistle to the Colossians, the Epistle to the Hebrews, the fourth gospel, and the Apocalypse as examples of the Neoplatonic influence. This has been overthrown many times by the orthodox critics, but the negative critics still persist in their assertions. The single fact that the Greek of the gospel is not the purest classical nor the exclusively philosophical Greek makes against the theory of an Alexandrine writer, or of a Greek writer, whether in Asia Minor or elsewhere. John was not an accomplished Greek scholar, and his gospel reveals his imperfect knowledge of the language.

As to John's gospel, Pfleiderer holds that neither John nor one of his disciples wrote it. Possibly John the presbyter was its author, but this is uncertain. It is really an anonymous book, without a traceable author, but loses nothing in value on that account. That John did not write it is evident from the fact that it does not represent John's ideas, either of Christ, or of the Jewish system, or of man. John was narrow, impulsive, ignorant; the author of the gospel was a philosopher in a state of calm. John knew no more about the Saviour than the other chosen apostles; the author of the gospel pretends to esoteric instruction as to the divine character of Jesus. The gospel contains the speculative theology of Asia Minor; John never was in Ephesus, and knew nothing of theology. In opposition to Pfleiderer's analysis we insist that the gospel has a Jewish foundation, and exhibits through and through a Jewish spirit. The writer shows familiarity with Jewish customs, Jewish topography, Hebrew idioms, and the Hebrew-Christian conception of Christ as the Messiah. None but a Jew, none but an apostle, could have written such a gospel. Besides, John (xxi, 24) really declares himself to be the author.

Conservative scholars are not disturbed by the curious speculations of

Pfleiderer and Hilgenfeld, for they point out their weakness and inapplicability, and advance proofs for the historic belief in John's authorship that have not been answered. Köstlin, instead of discovering the speculative spirit of Asia Minor or the philosophic theories of Alexandria, sees in the gospel the clear reflection of the Palestinian theology, and feels the dominancy of the Jewish spirit. Professor Jowett, of Oxford, critic and translator of Plato, denies that the gospel shows a trace of the Platonic or the Neoplatonic philosophy. With this testimony we may conclude that the fourth gospel is Jewish in its sources, and that it was written by the apostle John, as the Church has maintained from the beginning. The late Bishop Lightfoot, the present Bishop of Durham, Ezra Abbot, and scholars of all schools have contributed so many arguments in support of this position that the Baur-Pfleiderer theory can have no claim to further investigation.

As to the Apocalypse, some negative critics hold that it is a compilation of Jewish and Christian authors, but they will not allow that any portion is the product of John. The arguments for the compilatory theory are as incomplete and unsatisfactory as those that are adduced for the compilatory character of the books of the Old Testament. It is a striking fact that while Baur and Hilgenfeld oppose the Johannine authorship of the fourth gospel they concede the Apocalypse to his pen. This cannot be explained except on the ground that they wished to antagonize the men with whom they had fraternized in criticism. On the whole, modern criticism attributes the book to the apostles, while it hesitates as to the fourth gospel; and yet two hundred verbal agreements between the two books have been discovered, a sufficient number, indeed, to establish identity of authorship. John's epistles, too, have received a share of literary persecution. Davidson has found ten differences between John's gospel and his first epistle; but the differences are not John's, but Davidson's. Bretschneider declares that the first epistle attacks heresies that did not exist until the second century; but this is proof that he has not read the history of John's times. We submit that John's epistles cannot be degraded by the ignorant assumptions of critics. The Johannine literature is defending itself. It needs not the certificates of Justin Martyr, Ignatius, or the Christian Fathers; for, if carefully studied, it proves its origin in the thought and work of him whom Jesus loved.

Of an entirely different description, and occupying a different place in the history of theology, is the Pauline literature, or those marvelous epistles, the products of an inspired scholarship, that have shaped the religious thinking of the Church for ages. Does Paul need any defense? Marcion, heretic and skeptic, rejecting the Old Testament and several books of the New, defended ten of Paul's epistles and threw up the ramparts around Luke's gospel after he had modified its form. Nevertheless, the apostolic letters have not escaped the most fire-like criticism of hostile minds; but, like their author, they have endured reproaches and a great fight of afflictions. The grounds of objection to them are many, specious, plausible, but vulnerable. Fifty years ago the Tübingen school of critics

declared the Epistle to the Romans to consist of five or six different epistles, written by as many writers, and finally consolidated in that imperial letter by an unknown redactor. There is not a critic in Germany who holds that or any other compilatory theory respecting Romans. Even Dillmann, long refusing Paul recognition as an author, concedes Romans, Galatians, and First and Second Corinthians to the heroic apostle to the Gentiles. Renan's theory or theories of extensive redactorship have been dismissed as the vagaries of an ill-balanced, idealistic brain. It is true some minor critics assign the Epistles to Timothy and to Titus to the second century; but it is an unsupported assignment, and the theory has few friends. Pfeiderer's standing objection to Paul is that he was not a true man; he was neither Jew nor Greek in profession, but when he broke with the old faith he undertook to combine his inherited Pharisaism with his acquired Hellenism, and produced a mongrel system unlike that of Christ, whom he undertook to supplant; unlike the doctrinal structure of Peter, whom he crushed; and unlike the ethics of James, who valiantly contended with him, but lost his superiority. In conflict with all the schools and all the theologies of his time, he did not have much influence in the early Church, but has been magnified since his death. Renan charges the Reformers with resuscitating the memory of the apostle and turning Christianity away from its original Petrine tendency. Professor Holsten, of Heidelberg, maintains the theory of antagonism between Peter and Paul; but, unfortunately for the negative critics, he censures Peter for it, and claims that after they were reconciled Peter again relapsed into his illiberality and opposed Paul. Professor Wendt reduces the antagonism between them to a small quantity, holding that the reconciliation was complete. Whatever the theory of the antagonism, it is clear that Paul became the pre-eminent leader of the apostolic Church, and was more than any other fitted for the task of addressing them on the Mosaic law, the spirit and teachings of Christ, the mission of the Gospel to the Gentile world, and the glories and rewards of the Christian life. Hence the Church has from his own hand epistles that, whether burdened with doctrine, or ecstatic with vision, or exposing the signs of a triumphant hope, flash with supernatural fire and echo the mighty thoughts of the Son of God. As a scriptural author and an apostolic leader, as well as an industrious workman and a conscientious saint, he occupies a supremacy that none can overthrow. Recently, however, some Dutch theologians have reopened the question of the authorship of the four great epistles; but what is the use in wasting time in entertaining their objections?

We do not discuss Ephesians, or Colossians, or the pastoral epistles because Paul's general defense as an author is all we have in view. We note, however, that, while De Wette held that Ephesians was a verbose imitation of Colossians, Mayerhoff concluded that Colossians was derived from Ephesians. The chief trouble with the Epistle to the Hebrews is its lack of a superscription, but this omission does not imply that Paul did not write, or authorize the writing, of the magnificent document.

The Petrine literature does not call for special comment at this time,

except that, while the majority of critics assign the first epistle to Peter, Eichhorn and De Wette deny his authorship; but it is *denial*. We have no time to deal with denials. De Wette, Semler, and many others reject the second epistle; but Olshausen makes the point that in style it is exactly like the first, and also that the historical evidence is in favor of Peter's authorship.

The Epistle of James suggests the curious problem of selecting the author from three of the same name. Was it the son of Zebedee, or the son of Alphæus, or the Lord's brother who wrote it?

After an examination of the New Testament as a literary question we have concluded that it is perfectly safe; not safe from attack, not safe from misunderstanding, not safe from captious criticism, but safe from disintegration, safe from decanonization, safe from compromise. The Canon will stand with every book in its rightful place, the whole resisting the assaults of all the negative schools of all the countries on the globe. The Archbishop of York recently said that the criticism of the New Testament was resulting in strengthening faith in all the Scriptures, for as it shall become evident that the New Testament is impregnable it will become evident that the Old Testament is also necessary and invincible. In the New Museum in Berlin there is a mural painting entitled "The Battle of the Huns," which represents a fierce combat; and as it proceeds so exasperated become the living that the slain rise in the night and fight for their friends. If the Old Testament were losing its balance, and falling under the trip-hammer strokes of Wellhausen, Kuenen, Cheyne, and the foes of true religion; and if the New Testament were crumbling under the mighty wrenchings of the destructionists, and Christianity were expiring at the dictate of the negative school of interpreters, it is possible that Moses, David, Isaiah, Amos, John, Paul, Calvin, Knox, Asbury, and Wesley, with the Captain of our salvation, would come down from the heavenly heights, reappear in the scene of struggle, and strike death-dealing blows for the truth, the faith, the religion once delivered by them to the saints and the Church of God.

THE DEMAND OF SOCIALISM FOR THE RECONSTRUCTION OF SOCIETY.

SOCIALISM is protean in its forms and bears many names. At one time it was known as Communism, at another as Fourierism; then it was Saint-Simonianism; next it was the Positivism of Comte; after this it became the State Socialism of Louis Blanc, modified more or less by Proudhon's iconoclastic axiom that "property is robbery." In England it took on the form of co-operation as explained in Robert Owen's *Rational System of Society*, and organized in his short-lived cotton-mill at New Lanark, and in his ephemeral "Congress" which had its seat in Harmony Hall, in the County of Hants. After this Maurice Kingsley and a little band of kindred spirits advocated their theory of "Christian Socialism." A few months ago a society bearing the name of "Christian Socialists"

was organized in the city of Boston for the purpose of propagating socialistic principles in the United States.

The differences of these numerous types of Socialism are many and wide. It is not the purpose of this paper to state and compare them. Neither is it necessary, seeing that all forms of Socialism are only diverse modes of giving effect to a principle which is fundamental to them all. What that principle is, Professor Schaeffe, a recognized authority on this question, states in his *Quintessence of Socialism*, in these words, to wit: "The Alpha and Omega of Socialism is the transformation of private and competing capital into a united capital."

Professor Kirkup, in the *Encyclopaedia Britannica*, also says, the cardinal principle of Socialism "is that all the industries now carried on by private capitalists served by wage-labor must in the future be conducted by associated or co-operating workmen jointly owning the means of production." And the Rev. W. D. P. Bliss, speaking for "Christian Socialists," in the *Canadian Methodist Quarterly*, expands this last definition by saying that it implies "the transformation of private competing capital into a united collective capital;" and he adds, "This means an economic combination or co-operation that would do away with economic competition."

Substantially one with these definitions is that of Mr. S. C. T. Dodd, of New York city, who claims that "the evolution of society is the evolution of co-operation.... Socialism means ultimately and scientifically stopping all the fighting: it is universal co-operation, a co-operative civilization."

These definitions, partly because of their vagueness and partly because they keep out of sight the political transformations necessary to give practical effect to their fundamental principle, wear a very innocent and inviting aspect. But when stripped of their vagueness and viewed in the light of the only methods by which their proposed ends can be attained they are seen to be revolutionary, and therefore perilous to the peace of society. Their implication, boldly accepted and taught by some of their advocates, that the capital now owned by individuals rightly belongs to the people, and should therefore be administered "by and for the people," is a doctrine but too well calculated to fan the cupidity of the ignorant and unprincipled portion of our laboring populations into a blaze of incendiary passion which nothing but blood can extinguish.

Granting, however, that the enlightened common sense and the moral convictions of the better class of our working-people will control their less instructed brethren, and that this socialistic principle is to be peacefully evolved, it must be by such an enlargement of the power of the state as was never contemplated by the fathers of our republic, and which would, if realized, be destructive of that individual energy and enterprise which have made the rapid development of our country the wonder of mankind. Intelligently studied, this principle is clearly seen to rest on what the learned Burckhardt in his *Renaissance in Italy* most fittingly calls "the purely modern fiction of the omnipotence of the state." For what less than the power of the state arbitrarily exercised could effect "the transformation of private and competing capital into a

united collective capital?" What other power could compel the private capitalists who now carry on the industries of the country to surrender the control of those industries to associated or co-operating workmen? Individual capitalists, except in extremely rare instances, most certainly would not voluntarily make such transfers to their impecunious wage-workers or to the state. They do not accept the fanciful theory that the people are the real owners of the capital which individuals have accumulated by superior intelligence, directive skill, mental energy, and executive ability. Hence, to produce the "fiction" of a "collective capital," the coercion of the state, made omnipotent by a socialistic majority, would have to be invoked and made the instrument of a stupendous robbery. But supposing the organization of democratic Socialism to be accomplished through such force and with such monstrous injustice as this, and the practical confiscation of land, as proposed by Mr. George, wrought into its foundation, would not its unethical character doom it to speedy and phenomenal overthrow? Having its root in unrighteousness, would it not swiftly bear a too abundant harvest of social immorality, political confusion, and national decay?

As if forecasting some such result, Mr. Bliss, in his essay, says, "Socialism is not necessarily State Socialism." Yet he adds, "If the state is democratic, State Socialism is all right." But with us the state *is* democratic. Why, then, does he hesitate to approve State Socialism? It is scarcely possible to incorporate the democratic principle into any form of government more thoroughly than we now have it in the constitutions of our States and of the United States. Why, then, does he shrink from the advocacy of *State* Socialism now and at once? His reason deserves to be carefully noted. "Our American governments, national, state, or municipal," he says, "are democratic only in name." Then, pointing out the corrupting power of money in our municipal, state, and general governments, he emphatically observes, "Verily, here in America socialists must be careful in turning business over to the hands of such a government!"

So we think; and every reflective mind will still further think that, if all the vast industries of the land, with the innumerable officials required to administer them, and the billions of private capital concentrated into an immense "collective capital," were placed in the hands of men elected by popular vote to conduct the affairs of our general, state, and municipal governments, the corruption that would ensue would be boundless and ineradicable except by revolutionary methods. If, as Mr. Bellamy and some other socialists contend, our telegraph and railway systems, with our coal-mining enterprises, were "nationalized"—that is, placed under the control of the United States government as our postal system now is—one is almost appalled to think of the enormous patronage that would then have to be vested in the head of the government. The authority to appoint the "two millions" of officials required, according to Mr. Bellamy's estimate, to operate those vast systems would place a power in the hands of the president and the heads of departments which would make them politically irresistible. The "spoils system" would thereby become too

deeply entrenched to be overthrown by peaceful means; opportunities for gigantic jobbery and peculations could be multiplied a hundred-fold. The administrative skill required to conduct the vast interests under governmental control would make a considerable number of practical men "captains of industry," as socialists designate them, indispensable to the chief executive; and these in time would grow into an oligarchy which he would not dare to offend. Thus the existing corruption which makes Mr. Bliss shrink from demanding State Socialism just now would become deeper than it is even possible to be under present conditions.

And if our numerous manufacturing, mechanical, and other industries are to be combined into co-operative associations operated, not for the benefit of their members, but for the good of "the people," they too must be under state control. There is to be no industrial "fighting," no "economic competition." This peaceful (?) condition of things obviously cannot be secured except by state authority, which, of course, implies state interference and state agents elected or appointed to execute the will of the state. What such state control implies of jobbery and corruption in combinations involving immense financial expenditures, as they would in large cities, is written but too legibly in the current history of most of our cities and States. What the corruption would be if all our immense industrial interests, including street railways, gas-works, etc., were more or less managed by municipal and state officers may be imagined, for most surely it cannot be described.

To all these predictions of corruption under the reign of democratic Socialism the sanguine socialist replies with the plea that the incarnation of the socialistic principle in the laws and life of society would transform the people into real and virtuous brotherhood. Society so reconstructed would not be discontented, because the whole people would care for each unit. No one would be in dread of want, therefore no one would care to be dishonest. Universal plenty would produce universal good-will, and the golden age would be begun! So reasons and so believes the conscientious "Christian Socialist." But he reasons from the ungrounded assumption that the reformation of society is to be sought in the improvement of its environments. Organize it on just and benevolent principles, and the individuals who compose it will become just, benevolent, and happy. But this is a fallacious plea, contradicted by the experience of mankind and by the teaching of Holy Writ. Many socialistic organizations, such as those of Fourier, Louis Blanc, Robert Owen, the Oneida Community, Brook Farm, etc., have had existence, lived a while, and died; but in no case have the characters of their members been materially transformed. What of character and disposition they took into the organization they carried out, with only the addition of a conviction that mere organization contributes very little to the restfulness and transformation of a human soul. How can it be otherwise? All the good there is in any organization is not in the external conditions it creates, but in the qualities of the individuals composing it. Hence the conception that public virtue, universal brotherhood, and a general prosperity would necessarily, or even probably, result

from the transformation of society into an industrial and social democracy created by political action is a huge fallacy. And the idea that the billions of private capital owned in this country can, either by force or persuasion, be concentrated into a colossal "collective capital" is an equally huge chimera, the product of the same mental phantasm which imagines all the immense and varied industries of sixty-two millions of people reduced to a series of co-operative associations peacefully working for the common good! It is a pretty theory, but it is materially, politically, and morally impracticable.

But, reasons the democratic socialist, if this theory is impossible society is doomed to a wild attempt on the part of the groaning children of toil to improve their condition by violence. The voice of their unrest, he says, is a piercing cry which, if not quieted by such a reconstruction of society as we demand for their benefit, will soon become a dangerous howl of despair. They will not much longer sit passively and see "the rich growing richer" while they themselves are "growing poorer every day." Something must be done, or they will become dangerous iconoclasts spreading destruction over the land. Such pessimistic utterances as these, though well-meant, are foolish words calculated to bring about the ills they predict. There is no such *piercing cry* coming up from the abodes of the working-classes, who, by the way, were never, as a whole, so well paid, housed, and kindly treated as they are to-day in America. That there is a cry against the rich and a claim made for extravagant and impossible payment for labor from a discontented class of artisans is unquestionable. But who are they? They do not represent the great body of working-men, but only a restless few who have been taught such false notions about the rights of men as to think of equality as something having no relation to equity. To them equality of "right to life, liberty, and the pursuit of happiness" stands for equality in every thing—including even the riches which they have not the ability to earn. Equal they are, indeed, to the richest man on earth in their right to live and freely to pursue their own plan of life up to the full measure of their ability and opportunity. At this point their equality reaches its boundary. Thousands are their superiors in intellect, in moral perception and feeling, in skill, and in inventive faculty. Their value to society is not, therefore, as great as that of many, and consequently they have no right to claim as much remuneration for their labor as other men who are able to render it more important service. But, misled by the teachings of their leaders, these men clamor as if sorely distressed, and others join their cry in the hope of in some way reaping profit by making a noise. The great body of the sober and respectable laboring-classes, however, do not follow their lead. Taught by their own common sense, they have learned the lesson which Goethe found by studying the philosophy of life, that "every man should rather look to himself than to political institutions for the improvement of his lot in this world, and scrupulously perform the duty next to hand, and bear the ills of life with serene submission."

In saying these things we do not wish to be understood as affirming

that there are no wrongs to be corrected, no oppressions of the poor to be suppressed, no hardships of deserving work-people to be relieved, no cruel avarice in the rich needing rebuke and restraint. Every student of society knows that the number of existing wrongs, despite the greatly improved condition of the working-classes as a whole, is legion. He knows also that the alleged possession of three quarters of the wealth of the country by one million persons, including, as is estimated, only one per cent. of American families, is ample proof of the oppressive injustice by which many of its owners acquired it. Vastly more of it ought to have been spent in remunerating the labor by which it was mostly acquired and in preventing the wretched poverty beneath which many deserving poor people are terribly crushed in our cities, in our mining regions, and in our manufacturing towns. Because much of this unequally distributed capital has been accumulated by the oppression of labor or by immoral speculations, the agitators for democratic Socialism readily catch the public ear and multiply their converts. It is a significant fact that the trusts, speculative syndicates, and kindred combinations for wrongfully enriching the few at the cost of the many are more influential in making converts to socialistic theories than all the writings and reasonings of their advocates. If all the unjust modes by which the present concentration of wealth was produced were stricken out of existence and our industries were conducted on the basis of the golden rule the appeals of the socialists would meet with few responses from the lips of the American people. Their prosperity would make them content with society as it is already constructed.

If this be true, as most men unbiased by socialistic theories will admit, the remedy for existing wrongs is not to be found in a reconstruction of society, but in a more vigorous propagation of Christian truth, both in its spiritual and ethical aspects. This is God's method of ridding humanity of the selfism which is the prolific mother of all its vices. Christ gave his Gospel to his first followers to be preached "to every creature," promising to make his kingdom universal by bringing men one by one under the power of his truth. Thus he brought his Church into existence. Yet men are not saved by the mere presence of that organization, but by its principles wrought into the life and producing benevolent activity in its individual members, whose duty it is to press the claims of his truth on others. Human wisdom, as illustrated in socialistic theories, seeks to make society just and benevolent in the mass by the mere force of political and industrial organizations without first winning its constituents, man by man, into that personal relation to Christ which is the only source of those social virtues. But God's wisdom has ordained that the regeneration of the masses shall begin with the individual. Hence we insist that the best, the only way, indeed, to diminish and minimize poverty, reduce the inequalities in men's social conditions, and secure a fairer distribution of wealth, is to press the claims of the Gospel with renewed vigor on the understandings, the consciences, and the affections of all classes of men. Winning the working classes to Christ would cause them to lay aside the vices which cause at least one half of the misery of which they

complain. Even with the existing rate of wages vast numbers of them could thus transfigure their homes and wonderfully improve their health. All classes of working men and women would be still further benefited if employers in all industries were to become Christians, with a distinct understanding that the Gospel imperatively requires its recipients to apply the law of justice and love to all their business transactions, especially to the treatment of their dependent employees. This demand, if permitted to become a conviction, would create in them a sense of duty to seek the comfort and happiness of their wage-workers as one of the leading objects of their business life. Out of this perception of duty would grow plans for increasing their remuneration by paying as liberal wages as possible; for giving them a share in the profits of their business; and for aiding them to co-operate for the purpose of purchasing food and other necessities at wholesale rates. A proper acceptance of Christian life by merchants, financiers, manufacturers, politicians, etc., would lead them to abjure that covetousness which is the root of the grasping after large wealth which characterizes the politicians who clamor for the spoils of office, and the speculators who manipulate the formation of trusts and other combinations for raising the prices of articles necessary to the life and comfort of the people. It would also so enlighten our legislators that instead of making laws to favor unprincipled millionaires they would see the ethical fitness of limiting unjust financial schemes by laws "to control excesses and prevent abuses which may arise from the unrestrained action of private interests." Christianity, like Judaism, absolutely forbids covetousness, classing it with idolatry, drunkenness, fornication, and other gross sins, and requiring the Christian Church to refuse fellowship to those who permit it to rule their conduct. Thus Christianity, faithfully applied, according to its own claims, to every detail of public, business, and social life, would surely remedy the ills which oppress society. It would transfigure the life of humanity and, if universally embraced, go far toward neutralizing the curse of labor, which was part of the penalty of man's original sin. Without the formal reconstruction of society by state authority or revolutionizing industrial methods by substituting "collective" for distributed capital, but by infusing the just and benevolent spirit of Christ into all business, financial, and political transactions, the aims of the truly Christian socialist may be gradually though surely and peacefully attained.

THE HUMAN ELEMENT IN THE MISSIONARY MOVEMENT.

In its origin, purpose, and resultant influences the missionary impulse as concreted in the churchly form is of God; but in a narrow and well-understood sense the missionary movement in its organic history, its general methods, its administration of economic resources, its plannings for progress, its aggressive activities against paganism, and its well-extended moral contributions to civilization, is of man, or is so dependent on human agency as to derive its chief significance, so far as it is observed,

from the intensity or indifference of interest taken in it by Christian believers on earth. We write not to magnify this element into larger proportions than the facts warrant, or to obscure or in the least forget the divine authority of the movement or the necessity of the divine co-operation; but we write that the fact of human agency may have its appropriate recognition and be properly interpreted in its relation to the final success of the great enterprise. It is not presumptuous to assume that the evangelization of the world is, under proper limitations, a *human* question, dependent for solution upon human means, and therefore to be catalogued among the contingent, the probable, and the uncertain quantities of human history. So far as it is a divine question it is unconditional and certain; but as a human question it is the contingent factor in human progress, and liable **not** only to variations in value, but even disaster and collapse. While no great divine purpose will come to naught, and while it is seldom conditioned upon human power, it is evident that many divine purposes are so interwoven with human interests as practically to lose their divine character and appear in form as human problems. Nor is any thing lost either in sacredness or importance by the seeming transformation.

The missionary movement, as a human problem, is quite as interesting, quite as vast in its aspirations, quite as energetic in its methods, and quite as prophetic in its outlook as though it were exclusively a providential issue, unsupported by human force or influence. It will not do to say that the Church has magnified beyond warrant the divine side of the question, or that it has rested in its faith in the divine plan for the conquest of the world; but it is time to distinguish the human forces in the conflict, and to insist upon *works* as the secondary condition of success. It is well to exhibit the providential aspect of the movement; but it is also well to recognize the human machinery necessary to its development and the human agency required for its complete triumph. Man is the conditional factor in the movement; God is the unchanging force behind it and the source of its inspiration.

In the management of the missionary operations of the Methodist Episcopal Church the human element is most conspicuous, but it is always, as it ought to be, in subordination to the divine element. Never did this fact appear more fundamental or more controlling than in the recent meeting of the Missionary Committee in Boston, which proceeded in its work of appropriating over one million dollars to the foreign and domestic missions under its control with all the adroitness, sagacity, and wisdom of business men, as though human genius were competent for the great task. Underneath all was a reposed faith in Providence, but in all the discussions, suggestions, modifications, and conclusions there were signal displays of human statesmanship, and the spirit of a worldly wisdom that God always honors when it is sincere and lawful. No English Parliament ever exhibited more thoroughness in the examination of details, more exact inquiry into the necessity of appropriations, more respect for limitations and conditions, in the discussion of a financial budget, than our Missionary Committee in its distribution of

twelve hundred thousand dollars for mission work. It was this fact that impressed us, and it is because of such scrupulous energy in the financial management of the missionary movement that its success is now more than a varying probability. Never were the debates more ably conducted, never were the participants more in earnest, and never was cool judgment more triumphant in the conclusions of the committee. Never were the representations of the bishops more concise, eloquent, and comprehensive; never were the laymen more judicious in suggestion and more conservative in their wisdom; never were the officers more intent on the one thing before them. Like all human organizations, the committee exhibited some traces of infirmity, but the result of its deliberations is a substantial gain to the chief benevolence of the Church.

The success of the missionary movement is conditioned upon human wisdom and human energy. In the purchase of mission property, as in Bulgaria and Mexico; in the building of parsonages and churches, as in India and China; in the making of districts and appointment of preachers, as in Germany and Norway; and in the administration of mission work in foreign lands, the wisest of human councils have at last prevailed, and the organizing genius of the Church has at last been felt to the ends of the earth. It is surprising that hitherto without such intelligent supervision there has been any considerable success in our foreign work; but, organized, equipped, and methodized according to our law and usage, we may anticipate a rapid growth in nearly all our fields.

The demand for larger appropriations for these fields is the natural result of the organized condition of the missionary movement. Without success, without enlargement, increased resources would not be a necessity. The only regret is that the Church has not sufficiently responded in funds to justify an extension of the movement; but the doctrine of human agency, or human co-operation with God, must be proclaimed all over the land until the Church shall willingly lay on the altar the amount needed for the world's evangelization. For, as a human problem, it means gold and silver and the cattle on a thousand hills; it means sagacity, guardianship of the treasury, economic expenditure of funds, and business methods in management; it means consecrated lives to the work and a joyous enthusiasm in the success of human labor. The Missionary Committee was wise in refusing to increase the debt; it was wise in voting down inevitable enthusiasm; it was wise in providing against the appreciation of silver in Asia, Mexico, and South America; it was wise in maintaining the existing work in Germany, and apparently wise in granting Bulgaria another trial; it was wise in its provisions for domestic missions, showing as great an interest in our own country as in other lands. We acknowledge that this may seem like a lower or secondary view of the missionary movement, but as its success is conditioned upon human resources and human wisdom, divinely guided and supported, we call attention to this phase of church life and urge the co-operation of the saints upon the ground that the missionary movement is now a human movement, requiring the co-operation of the race for its perfect fulfillment.

PROGRESS OF CIVILIZATION.

THE principle of reciprocity has lately assumed a leading prominence among the governmental questions of the day. The essential features of this measure, involving the proposition for a more general and equitable interchange of commodities between the American nations, are too well understood to necessitate any particular *résumé*. Nor does the consideration of the respective theories of protection and free-trade, as they are indirectly involved in the new legislation, so much belong to the present discussion as to the notice of publicists and students of politico-economical problems. So far as the intent of this present paper is concerned it is satisfactory to leave with the public servants the monetary interests of the nation that are involved. But the question has a moral as also a political aspect. It is more than the favorite theory of any statesman, however influential in national affairs; and it is vastly more than the shibboleth of any political party. As great questions like temperance and slavery, proposing human enfranchisement and uplifting, have always had their moral phase, so such an aspect attaches to this latest look toward the interchange of national products and manufactures. The subject broadens to include the sphere of duty, and comprehends the obligations of all the nations to one another, as stewards blessed by God in fertile soils and manifold productions. The interdependence of the nations upon one another is at once suggested, as a preliminary truth, in any inquiry into the ethical qualities of reciprocity. National life is but a reproduction and an enlargement of the individual existence. The hermit is not the typical man, slinking away into the solitude and shunning, so far as possible, all human companionship. Diogenes is not the typical man, with no request to make of Alexander but that he would not obscure his sunlight. But men, in their need of one another, live in corporate relations and minister to the wants of each other. Nor is it different with nations. Dwelling upon bordering sections of the same continental plateaus, or on neighboring islands of the ocean, they are necessary to one another's completeness. The hermit nations of the earth are disappearing. Japan, as the illustration of that segregated and pitiable class, has permanently opened its gates to western importers and importation. The principle announced by Paul to the Corinthian Church has its application to all governmental as well as individual relations: "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you." In the broader life of the world the weaker nations and the stronger are essential to each other. Such interdependence is a prime lesson of history and an unalterable feature of present governmental life.

The virtual responsibility of the nations to give one another material assistance, as well as the interchange of fraternal greetings, is furthermore observable as we prosecute the philosophical inquiry into the ethics of reciprocity. We would not press the argument to claim that any nation should pursue such a policy of benevolence as would tend to its own financial

injury. Undoubtedly every parliament and every congress has the right to enact those regulations which shall be self-protective. Such a high authority as President Woolsey, in his *International Law*, declares that every state may decide upon its protective tariff as though it were a private tradesman. But, this granted, there would seem a distinct, if unwritten, law, having its analogy in the law which governs individuals, to the effect that nations are their brothers' keepers. To transgress this obligation is to sin in a corporate capacity. To keep this requirement is virtually to observe the second commandant, enjoining love toward humankind as toward ourselves. So far, therefore, as any nation of the earth is blessed with fruitful harvests, inexhaustible supplies of ore, or the products of skilled manufacture, we may hold that it is a debtor to its fellows, on principles of truest equity. Alaska, among the arctic frosts, owes its seals to the American and European markets. Africa, among the tropics, to the degree that she has the "coign of vantage" in her supply of magnificent ivories, is under indebtedness to the western nations. Persia, with her wools; Cuba, as one of the territories immediately concerned in the present scheme of reciprocity, with her prolific yield of sugar; Brazil, growing some of the superlative coffee of the world—all are debtors to their less fortunate brethren in the great federation of nations. Though a government has the right to decide upon such tariff measures, in regulation of its imports, as shall accrue to its financial advantage, yet this is at the best subordinate to the higher consideration of moral responsibility nationward. Selfishness is not the noblest motive for international exchange. Fertility of soil means obligation. Mines of gold mean indebtedness to humanity. Of perpetual application is the principle of *noblesse oblige*.

But the corresponding right to enjoy the abundance of other nations is the further lesson in considering the ethics of reciprocity. Undoubtedly it is right to remember the limitations of governmental privileges, as pointed out in the treatises on international law, the hedging about of weaker tribes with provisions that contribute to their well-being, and the general ground of utility upon which such volumes place the fellowship of nations. Yet, without purpose to conflict with the long-established and inalienable principles of international law, we may discover upon moral grounds the implied privilege of the consumer to enjoy the world-wide products of industry and skill. In a certain sense Solomon had a right to the cedar-trees and fir-trees of Lebanon; and in the same sense Hiram was entitled to the wheat and oil of Israel. That Hiram and Solomon established a treaty was but an official recognition of an unchangeable ethical principle. Such tropical products as are delicious for food are the property of the temperate zones as well. Cocaine, though discovered by a German scientist, belongs to every land. Quinine, that potent cure for malarial difficulties, is the right of suffering humanity every-where. Under the restrictions necessary to the maintenance of the separate governments, all the products of the soil, of looms, of art, are universal properties. The final adjustment of governmental relations has not yet been made. If the principles of international law have not

hitherto run parallel, in all respects, with the higher principles of ethics, it has been because of the selfishness of human nature, the love of greed, and the desire for national pre-eminence. The ultimate code of international regulations must recognize the innate right of nations to the best earthly products. The trend of arbitration and of legislative action is perhaps toward this sublime result. Without venturing upon prophecy, the monstrous selfishness of the nations, so stereoscopic upon the historical page, must make way for the practices of comity, brotherliness, benevolence; and under divinely appointed agencies shall come about the long-predicted but the long-delayed dream of the brotherhood of men.

INSANITY has been termed "the scourge of civilization." Such an utterance does not necessarily imply that lunacy was altogether unknown in the barbarous ages of history, or was an unfamiliar disease among the nomadic tribes of the East. The lamentable fact nevertheless holds that the advance of civilization does not seem conducive to the decrease of mental disorder. A writer in a German medical paper somewhat lately made the astounding assertion that one half of the world is insane. And although the extravagance of such a representation is clear to the observer and is borne out by medical denials, it is yet an index that points out the flow of the stream. Statistics show that the increase of insanity in England and Wales, during the past year, has been two per cent.; in Scotland, three per cent.; in Pennsylvania, over nine per cent.; and in West Virginia, about twenty per cent. An appeal recently taken to some of the more distinguished alienists in the United States is also gravely instructive in its establishment of the steady growth of madness, as when the Superintendent of the Government Hospitals for the Insane, at Washington, confirms the truthfulness of the foregoing figures in the affirmation that insanity is on the increase, particularly in the older communities of this country, in England, and probably throughout Europe. The judgments of such specialists ring out like midnight bells of warning, and should be powerful to induce a more general notice of the predisposing causes of insanity and the available means for its prevention. The long catalogue of causes which induce mental derangement seem peculiarly a part of the rapid age wherein we live. Excess in eating and drinking, other extravagant habits, overwork, mental worry, too many chemicals taken as medicine, and the excessive use of alcohol, are among the familiar yet ever forcible causes included in the baleful list. Whisky, also, in the judgment of one specialist, is the superinducing reason of four fifths of all forms of insanity. Nor is the classification exhaustive. It might easily be enlarged; and that its included causes are only operative in an older and highly developed civilization leads one authority to declare insanity "geographically and numerically a disease of Christianity." The prevalence and increase of paresis is likewise an alarming feature of the American life which is involved in the consideration of the general subject. Haste and worry are punitive. Paresis is the penalty for overwork and under-rest.

which too many of the most successful business and professional men of the age are called upon to pay for their honors won. As an ominous, affrighting, incurable malady, it has well been denominated "the nightmare of the busy man in the last lap of this busy nineteenth century." Yet we may rejoice that the remedy is in view. By a consensus of medical testimony recreation is the potent medicament for the evil; nor should men despise the counsel. It will not be venturesome to prophesy that, in the near future, if not lesser work be undertaken, yet more regular and well-chosen exercise will be sought as the preventive. England in this respect sets America the example in her athletic sports and systematic respite from wearisome work. The whole subject of mental health is destined to fill a yet more prominent place in the consideration of scientists and of afflicted humanity. Men who are themselves the sufferers must be the physicians to work the cure.

THE limitations of personal knowledge are a recognized feature of all human investigation. However great the personal exhilaration of spirit that comes to the successful scholar, and however wide the domination which such accomplishments give over men and over natural forces, there are confessed boundaries beyond which no student may pass in his researches. The scientific claim of structural restrictions in the brain itself is not to be overlooked. If there be any force in the comparison of the brain to a store-house whose roominess, however ample, will permit the admission of but limited treasure, the simile is most instructive. But the constant broadening of every field of investigation is even more suggestive of the impotency of the best student to master all the departments of knowledge. The mention of encyclopedic scholars of other ages is nothing to the point in the present discussion. Though it be true that Aristotle had all the learning of his times, his knowledge at the best was crude and elementary. The example of Antoninus, who is represented to have been versed in metaphysics, morals, mathematics, jurisprudence, music, poetry, and painting, gleams with its clear luster because of the surroundings of his age. The Admirable Crichton, with all his attainments and graces, would be less noteworthy in the nineteenth than in the sixteenth century; and even since the recent day of Macaulay there has been such progress along every line of inquiry that this omnivorous English scholar would now seem less phenomenal for breadth of information. Undoubtedly the oft-quoted and unusual scholars of the past owe much to the paucity of their centuries for fame, as well as to their transcendent genius. The stores of human knowledge accumulate. Never more than at the present does the utterance seem axiomatic that the profundity of one age is the shallowness of the next. Life is too short for excursions over the whole field of present knowledge, even by the most versatile. A cautious specialism must be the rule of practice. Ignorance of some things is not necessarily a disgrace. To know a few things well is the scholar's highest privilege and joy.

THE ARENA.

ON THE STUDY OF THE BOOKS OF THE BIBLE.

AMONG the methods of biblical study which have come into prominence of late perhaps none is more helpful, edifying, and quickening to the student, young or old, than that which has for its aim the mastery of the books of the Bible. Too much of so-called "biblical study" has been piecemeal, fragmentary, sporadic, in its character, lacking in system, coherence, and vitalizing power. It has taken a passage from this book, and a section from that, a text here and another there, without regard to the setting, the environment, the frame-work, out of which its heterogeneous extracts have been clipped. After years of such hop-skip-and-jump processes, exercised upon Scripture, the mind of the alleged "student" in so far as the Bible is concerned, becomes simply a sacred scrap-book filled with random bits of historical information, dogmatic suggestions, and disconnected items of antiquated scriptural lore. The sum total of biblical knowledge possessed in such a case, instead of being a vitalized organism, a thing of life, an organized "body of knowledge" marked by life and growth, with warm currents of blood tingling through it, becomes simply a mass of *disjecta membra*. The man himself is but "a king of shreds and patches."

Over against this unmethodical way of working may be set the plan of taking up the books of the Bible, one by one, outlining and analyzing them, tracing their journeys, systematizing their contents, exploring their scope, and seeking after what Farrar calls, in the suggestive title of one of his works, "The Messages of the Books."

Even in our theological seminaries students preparing for the ministry fail to master the structure of the various books of Scripture. Bits of Greek and Hebrew exegesis are taught, ranging throughout the great volume, but the student does not learn how to master the meaning, the plan, the scope, and character of each individual book. I have questioned graduates of the best theological seminaries in the land, of different denominations, and I have failed to find a single one who could satisfactorily meet such tests as the following: "Give me the plan of the Book of Genesis, or the outline of the Book of Job. State the analysis of the letters to the Romans, Hebrews, Corinthians, etc." Within two or three years a new impetus has been given to this method by the agitation in behalf of the "study of the English Bible" in our colleges and theological seminaries; and perhaps better work is being done now than heretofore in this regard; but I submit, however, that no man has the right to claim to be an educated Bible student, to be regarded as a teacher of Bible teachers, unless he knows the structure of the book and of its separate volumes, as well as some theological system based upon the word.

The Bible becomes a new volume, and each particular book in the sacred canon gives forth new meaning to him who pursues such methods as I

have been hinting at in this note. Most of the books of Scripture are susceptible of clear, striking, structural analysis which one may easily retain in mind, and with the outline, the general significance and inner message of the book itself. For example, what new vitality and system appear in the first book of the Bible when one finds out that the book is built on six great pillars, each pillar a name, and each name connected with some pivotal fact or principle in human history—Adam, Noah, Abraham, Isaac, Jacob, Joseph. When the localities connected with these names have been fixed on the map and in mind; when the journeys have been followed until they are indelibly printed on the memory; when the adventures, traits, words, and deeds of these patriarchal characters have been pondered, and their relation to each other and to the work of redemption has been outlined—then what a new book Genesis becomes! For all time and to all eternity in its plan, scope, and significance, it assumes a new guise and takes on fresh power, and is transformed into a scriptural landmark that can never be lost sight of. The difference between such a method as this and the ordinary way, if any plan at all is followed, of reading Genesis through, and noting here and there perhaps some scattered incidents and making now and then some homiletical comment, is almost measureless. The preacher who will take up Genesis after this fashion, and seek to master the book—not to get a sermon out of it, not to find a text in it, not to gather homiletical matter, but with the definite aim of finding out the drift, meaning, structure, and aim of the book itself—will find, after a while, scores of sermons efflorescing, scores of sermon-plans crystallizing and vitalizing, hosts of stimulating thoughts flocking through his brain and crying for utterance. After spending a month or so in Genesis, let him take up Exodus and the other books of the Pentateuch successively in the same way, and, meanwhile, to give variety, let him keep at the same time in hand Dr. Hurlbut's little volume, *Studies in the Four Gospels*, along with other aids, and thereby seek to get a coherent, clear chronological view of the life of our Lord. In the course of some years, step by step, he will master all the books of the Bible. The mere mention of any one of them after that will bring before the mind the meaning, the message, the outline of that book; and all the detailed contents of the book will be clearer, simpler, more fraught with instruction and power, because of his perception of the frame-work in the midst of which they are set. Now and then from "The Book of Job," or "Paul's Epistle to the Romans," or the "Epistle to the Hebrews," he will preach some of his best sermons, and, if he is a minister, taking a whole book rather than a single verse for his text. From Hebrews, for instance, what a sermon-outline is suggested by the plan of the epistle, which may be compressed into this message: "Jesus Christ is greater than the angels; greater than Moses the lawgiver; greater than Aaron, Melchizedek, or any of the Jewish priesthood; 'the new covenant' in his blood is immeasurably superior to the old; and his great salvation alone is to the uttermost."

To young people especially, in the ministry or laity, I would that this counsel might be given and reiterated: Study the separate books of the Bible, year after year, until you know their structure and meaning.

Kansas City, Missouri.

JESSE BOWMAN YOUNG.

THE SACREDNESS OF THE BALLOT.

THE ballot gives an expression to the moral character of this nation. If it is sacred to God, the nation declares its loyalty to him; if it is corrupt, it is a declaration of rebellion against him. And since the fruit of loyalty to God is peace and prosperity, every man ought to vote in the fear of God.

A vote cast for an incompetent or dishonest man is proof of our unworthiness of American citizenship and unfaithfulness as stewards of the manifold mercies of God. To empower a public servant to do wrong is to assume the guilt of that wrong. For me to plunder the public treasury, for example, by the hand of another is as surely my act of theft as if I had directly stolen the money.

Besides, a corrupt ballot is a blow at the barriers against that personal corruption which destroys a nation. It impresses young men that personal integrity is not a condition of success in civil officers; indeed, it is rather a hinderance, since it prevents the candidate from the use of means which procure ballots.

A sacred ballot is not withheld through fear of the non-election of him for whom it is cast. For (1) the majority may be wrong; in fact, often are wrong; and a wrong is none the less so because committed by a multitude. (2) In such a case, to vote with the majority is to say the wrong may be committed until the right is in the ascendancy. (3) The ballot is an educator. He who casts it righteously can give a reason for so doing, and thus influence others so far as they have confidence in his intelligence and honesty. And how great the demand for such influence in view of the millions who use this power ignorantly!

Neither will the sacred ballot be cast for evil men or measures because they are less evil than others asking our support, because we are not permitted to do wrong even in the slightest degree. If it is impossible for us to act without sinning, then the consequences of our not acting must be met by those who placed us in that position.

As a nation we are yet on probation. If we fill the cup of our iniquity we shall perish. To squander the wealth of this nation is to rob God; to desecrate his Sabbaths is to provoke his anger; to license the saloon or any other sin is to debauch the public conscience, nourish crime, and hasten the downfall of the republic. All this a corrupt ballot does directly, and the refusal to vote a sacred ballot does indirectly, but none the less surely.

The public school, a patriotic press, a pure Church, under God, will produce righteous convictions and such courage that this precious right of Americans will be sacredly observed, and our national righteousness, and hence our perpetuity, will be secured.

C. A. VAN ANDA.

Indianapolis, Ind.

THE GREAT SOUTHERN PROBLEM.

WHAT is to be done with our brother in black ?

This question concerns every section of our common country, the North as well as the South. Who can solve it ? The Negro has been the bone of contention in our nation for more than a century. In Congress, in the press, in the Church, every-where our brother in black has shown his ivory teeth and woolly head.

The gravity of this question is now impressing itself on the minds of men every-where. The leading *statesmen* and *thinkers* of our country are perplexed and appalled as they stand face to face with this all-absorbing subject. In its presence political parties, Republican and Democratic, are as nothing. As it now appears it is becoming a question of *race conflict*. Thomas Jefferson and Abraham Lincoln said, "The two races could never live together in peace and harmony under a condition of social and political equality." *Anglo-Saxons never amalgamate*. Race distinction and race purity is equally strong with both whites and blacks in the South. Into the most refined and elegant Negro families the whites are not admitted —social relations with them are despised. The best class of Negroes in the South condemn treason to race, and abhor miscegenation. We have no fears that the pure racial type will be lost. In freedom amalgamation is impossible, because it is forbidden by the instincts of both.

Race distinction—race aversion amounting almost to hatred—exists between the whites and Indians, and the whites and Chinese. Between the African and white race the bar to union is still more absolute. To remove it would destroy the white race. One drop of Negro blood known to exist in the veins of a white woman in this country, North or South, draws her down to the social status of the Negro, and impresses upon her whole life the stamp of the fateful race; and it matters not if she rivals the lily in the whiteness of her skin. I have found it equally true throughout the South that Negroes of mixed blood are regarded as inferior among the race to which they belong. The laws of this country or the manner of their administration have nothing to do with race antipathies. They rest on foundations that men have not built, and it is worse than folly to attempt to set aside the eternal laws of nature's God. Therefore the Negro question is not a *Southern question*, but a *race question*. It is not *caste*; it is race aversion and distinction.

As to race antagonism, it might be said there is none in the South.

The children of the two races delight to play together. The blacks are preferred as servants. The whites and blacks work and mingle in harmony. The conflict lies along the line of political and social relations. There is against the African race an arbitrary prejudice with every Anglo-Saxon. Even Charles Lamb, who saw "benignity in the black man's countenance," and said he "admired and loved him," also said, "I would not like to make him my associate, and share my means and good-nights with him, . . . because he is black." The bias of family or race is well balanced.

The honest Negro will vote forever with his own race, just as the honest white man will vote with his race.

It is utterly impossible for a man to vote otherwise than with the interests of his own race. It is lunacy to attempt to break up these nature-lines. Liberty, education, refinement, and the consciousness of personal merit make this sentiment stronger, and widen the gulf between the races. This effect is more decided with the Negro than with the white race. They demand, with a bitter earnestness, that their representatives in Church or State, *regardless of qualification*, shall be "black" instead of white. This sentiment is hidden in the very core of this Negro question. Color-blindness cannot cover it up, nor conscientious *principle* dissolve or wash it out. Neither amalgamation, nor colonization, nor transportation, nor *federal election laws* can settle this question.

There are more than seven hundred and fifty thousand black men in the South, holding the ballot, who do not know the English alphabet. They have no more intelligent idea of the responsibilities of citizenship than a horse. The very introduction of vast multitudes of letterless freedmen to the elective franchise, without a probationary preparation, was without a precedent and positively wicked. Blacker and deeper than the sin of slavery was the placing the burden of citizenship on the Negro and then refusing or neglecting to prepare him for its responsibility. To us who live in the South there seems but one remedy—turn back the hands on the *political clock*, and start with "restriction" to Negro suffrage to an *educational qualification*. The same qualification should be extended to the illiterate whites. This would reduce representation to the actual intelligent voting population of the whole country, and I am quite confident would satisfy both races and harmonize both sections.

Athens, Tenn.

J. F. SPENCE.

THE PAN-AMERICAN CONGRESS.

THE historian of the decade ending with 1890 finds no event in the western hemisphere, and perhaps not in the eastern, of equal importance with the assembling of the first Pan-American Congress.

Congresses have often been held among the crowned heads of Europe, generally for the purpose of organizing some high-handed robbery or of coming to an agreement with reference to the division of the territory of an unfortunate neighbor among themselves. This was for a different end, assembled in a different spirit, and was perhaps the first of its kind. The meeting of the congress has excited little attention, perhaps because, like most of the really great events brought about by a superintending Providence, it came about in a very matter-of-fact way, and with a design simply of settling some common questions of tariff, coinage, weights and measures. It is not unusual for men in their deliberations and actions to bring about results vastly greater than they anticipated, after the manner of Saul, who left home to find his father's stray asses, but actually found a kingdom. It would not be improbable if it should be found that in

settling some of these minor matters the congress has actually settled the history of the two Americas for some hundreds of years.

The mere broaching of a grand idea of reform is often a significant event, because, once seen, men will never forget or rest satisfied till the ideal becomes the reality. The spectacle of the representatives of a dozen independent nations, owning among them half a world, meeting together for the amicable adjustment of questions of common interest, is such a spectacle, and the memory of it will not perish. In comparison, how like the play of mice or the antics of idiots seem the numerous instances of protracted and bloody warfare over the possession of a few jewels, a paltry sum of money, a woman, or an iron dipper!

If, as now seems probable, the congress shall result in the formulation of a plan for the arbitration of international difficulties of the future, it will only follow to its natural conclusion the idea which gave it birth. Though war should follow after that, yet the memory of the better way would still remain as a millennium to be evermore sought until attained. War would ever after look more dreadful and inexcusable, and peace ever seem more desirable and possible.

Such a good understanding among American nations promises little scope for the ambition of the soldier, and makes short work of the arguments for large standing armies, navies, and enormous war debts.

This consummation, if reached, will be all the more permanent because there has been a gradual growth of sentiment toward that point. The influence of Christianity tends strongly in that direction. The population of our own country is in part made up of the descendants of those who have suffered from the conscription laws of the Old World, who are, therefore, well prepared to value another policy, and the nations of Central and South America have had a sufficiency of war. Should the congress formulate such a plan for the avoidance of war in the future it will hardly go beyond the point of settled public opinion.

The effect upon the world of such a stand it would be hard to estimate. The spectacle of the United States for more than a century demonstrating the possibility of self-government has told on the South American nations, and has overturned more than one throne in Europe. This, too, may prove to be the leaven of peace that shall leaven the nations.

The significance of really great events is never understood at the time. On the stone which marks the grave of Thomas Jefferson at Monticello one may read: "Author of the Declaration of Independence," though neither he nor his countrymen appreciated the significance of the deed at the time. When the day shall have come when another stone shall mark the resting-place of the present honored Secretary of State it may be that there may be found carved in the marble, as his chiefest claim to the gratitude of his countrymen and the remembrance of the world, "Author of the first Pan-American Congress."

Baltimore, Md.

ELBERT S. TODD.

THE ITINERANTS' CLUB.**SALUTATORY.**

If the object in view is clearly in mind, if the materials are fully in hand, and if the logical arrangement has been perfected, then the introduction of a sermon, magazine article, or book first of all may be written. But under other conditions the writing of the introduction would better be delayed. Cicero has said that the last thing one finds out is what to put first.

What may be most needful in the Itinerants' Club department of our *Methodist Review* we confess is not clear. We therefore waive the writing of a full introductory article at this time, hoping that as we go on we shall discover an order of thought and discussion that will harmonize with the best interests of the ministry. In the meantime we shall be a diligent inquirer, and shall welcome suggestions from all quarters.

CLUBS.

THIS last quarter of the nineteenth century will be noted in history as an era of combinations, clubs, leagues, trusts, and various other organizations seeking the advantages of associated labor and movement.

Men are now entering these associations from various motives, such as self-improvement, self-protection, pleasure, profit, or from some other philanthropic or selfish purpose. The motives will be found in some cases to be highly commendable; in other cases they are as highly condemnable. The most destructive and baleful results, religiously, politically, or socially, may follow from combinations, or results may follow from them that are the most constructive and helpful. When good men combine there is an onward and upward movement. When bad men combine society may well tremble. When for mutual help men associate, as in church organizations, or in literary clubs and circles, there are, too, afforded rare opportunities for improvement.

The object of the Itinerants' Club has already sufficiently been set before the readers of this *Review*.

We may say, however, what would not have been modest in our predecessor to say, that Bishop Vincent's brain is fertile in schemes, using this word in its best sense. More zealously than any other man of our acquaintance he has been seeking to elevate the ministry of the Methodist Episcopal Church, both before he was made bishop and since. Those especially have been in his thought who have not had the advantages of a liberal and professional education. In pulpit power he would have these men take rank with the ablest and best of our ministers. To this class of our preachers, scattered though they are, he has given more of his brain and heart than they of that class realize. The Chautauqua School of Theology, organized several years ago, and now the Itinerants' Club, are the

outgrowths of his desires and labors to benefit primarily those in our ministry who are not professionally educated.

How the matter lies in his mind, and the importance of it as it seems to him, may be inferred from the following extract from a personal letter we publish in behalf of the cause that profoundly interests him:

"I long to have a personal conversation with you, to impress you with the value of this whole educational movement. Please take this one thought into consideration: We have in Methodism every year a force of from two thousand seven hundred to three thousand under-graduates in the four years of study. Not one fourth of these men are able to take the college or theological seminary course. Three fourths of them are without education of the professional sort, except as they get it through our Conference course of study. If that course of study be weak, or weakly managed by student or examiner, or if the standard be low in the Conference (and with the majority of a Conference made up of such men it is likely to be), we are increasing the difficulties in the way of high standards and actual attainment. What is needed to-day is a work vital, vigorous, and persistent in behalf of the men who are now unawakened, and whom an unappreciative majority in every Conference is bringing into the ranks. The most important theological work of this century is in behalf of the majority of under-graduates in the Methodist ministry whom the theological seminaries and colleges cannot touch. If we can, through itinerant clubs held all over the Church, and through an ably conducted department in the *Methodist Review*, open the real world of ministerial responsibility and service before these men, we shall get quite a large percentage of them to retire for a time from the active work and attend our schools. The others we shall stimulate to better work. All of them will stand in their Annual Conferences for more thorough examinations."

It is the design of the Itinerants' Club to awaken the young men of the ministry to an appreciation of their possibilities.

ORIGINALITY.

MEMBERS of the Itinerants' Club, we should not strive for originality; striving will not bring it. If it comes to you at all it will come as the dawn light comes, naturally. When it thus comes, welcome it as you would a dear friend, making, however, no great ado over it.

Originality is spoken of as absolute and relative. Absolute originality is confined to the divine Mind; of its products, therefore, we need not speak. Relative originality produces ideas, or combines ideas, which, so far as the producer knows, have never before existed in the human mind. But careful investigation discovers a sort of universal partnership in the world of ideas, and affords ground for the supposition that what is in the mind of one man is or has been in the mind of some other man. It is, therefore, extremely hazardous for any person to say that a given idea is purely original; no man of sense will say it. In general, the more one knows the less confident is he of the originality and privateness of his knowledge.

Homer is called original, and was original; but his originality was not what is termed pure. He freely made use of all the traditions, the history, the songs heard in the field, the pasture, the street, and at the fire-side, together with the religious hymns of the people. In a word, he compiled his poems out of common property—the folk-lore of his time. He was, however, in a true sense the inventive man—the "hundred-handed, Argus-eyed, who can successfully cope with the rolling miscellany of facts" and dispose of them to personal advantage.

Plato, also, was original; yet he devoured all history within his reach and all the knowledge of his contemporaries. He absorbed Solon, Sophron, Philolaus, Timæus, Parmenides, Heraclitus, and Socrates. But he left his mark and superscription upon all the things he touched; they were thoroughly Platonized.

Another of the world's original men was Chaucer; yet he was one of the greatest borrowers in all history. We find him heavily in debt to Lydgate, Caxton, Guido di Colonna, Phygius, Ovid, Statius, Petrarch, Boeaccio, and to the Provençal literature. He was, however, no thief. Great minds steal nothing: they are the mint that coins our silver and gold, making bullion fit for circulation.

There can be no hesitation in placing Shakespeare on this same list of original minds. But the times in which he lived were favorable. There were demands for dramatic entertainments. Shakespeare was for a time the prompter at the Globe Theater and custodian of many tattered and worn dramatic manuscripts. He became familiar with their contents—with the stories of Plutarch, the facts of English history from Arthur to the Henrys, the accounts of doleful tragedies, merry Italian tales, Spanish voyages, adventures; indeed, with a multitude of such like matters. He had a magnificent imagination. He knew the value of a genuine stone; could cut it and bring out its sparkle.

The same in substance may be said of John Milton. In every catalogue of original geniuses his name finds a prominent place; yet his best productions contain the spoils of many centuries and of all countries. He knew the traditions and facts of Jewish history, and had searched early church history through and through. The Talmud and Koran rendered him service. The fields of Achæa and the hills of Judea gave to him their choicest products. The music of Italy, the beauty of her skies, and all there was of Britain in her early days—the fearful ravings of her Druidical priests, the conquest over her by the Romans—in a word, every thing modern, every thing ancient, every thing classical, every thing sacred, every thing profane, was placed under tribute to *Paradise Lost*.

There are those who think that Swedenborg also was one of the most original of men. But he, too, made all his contemporaries and predecessors his helpers. From Harvey he learned of the circulation of the blood; Gilbert told him that the earth is a magnet; from Descartes he learned many of the curious secrets of matter and of mind; Newton instructed him as to the laws of gravitation; from Heister, Boerhaave, Winslow, and others he learned the science of comparative anatomy; to Leibnitz and

Wolff he was indebted for his cosmology; Locke and Grotius furnished him with his principles of moral science, while nearly every Bible writer gave him something to use.

It likewise will be found convincing and interesting to read the following admissions of the great minds of the world.

Says Confucius: "I only hand on. I am a transmitter, not a maker. I believe in the ancients; therefore I love them."

"Originality," says Goethe, "what do they mean by it? The action of the world upon us commences with the hour of our birth and ends only with our death. . . . It is here and there and every-where. . . . There is nothing we can claim as our own but energy, strength, and volition. . . . Very little of me would be left if I could but say what I owe to my great predecessors and contemporaries. . . . Every one of my writings has been furnished to me by a thousand different persons, a thousand different things. The learned and the ignorant, the wise and the foolish, infancy and age, have come in turn—generally without the least suspicion of it—to bring me the offering of their thoughts, their faculties, their experience. Often they have sowed the harvest I have reaped. My work is that of an aggregate of beings taken from the whole of nature; it bears the name of Goethe."

"When I was a young man," says Goldsmith, "being anxious to distinguish myself, I was perpetually starting new propositions; but I soon gave this over, for I found that generally what was new was false. Strictly speaking, we may be original without being new; the thought may be our own, and yet commonplace."

"As for originality," says Byron, "all pretensions to it are ridiculous. There is nothing new under the sun."

Says Ruskin, "All men who have sense and feeling are continually helped by every thing that falls in their way. The greatest is he who has been oftenest aided. The labor devoted to trace the origin of any thought will issue in the blank conclusion that there is nothing new under the sun."

That was a fine saying of Macaulay, "The ancients have stolen all our best ideas."

"Poets," says Lowell, "import their raw material from any and everywhere, and the question at last comes down to this—whether an author have original force enough to assimilate all he has acquired, or that it be so overwhelming as to assimilate *him*. If the poet turn out the stronger we allow him to help himself from other people with wonderful equanimity. Should a man discover the art of transmuting metals, and present us with a lump of gold as large as an ostrich-egg, would it be in human nature to inquire too nicely whether he had stolen the lead? Indeed, if the works of the great poets teach any thing, it is to hold mere invention somewhat cheap. It is not the finding of a thing, but the making something out of it after it is found, that is of consequence."

Says Edmund Gosse, "A great deal of foolishness has been said about plagiarism. To plagiarize is the instinct, the characteristic audacity of almost every poet of the highest class. It is only where it is committed

by a small poet or poetaster—in other words, where skill is wanted, and the hand of the thief is seen in the pocket of the owner—that the action becomes blamable, because contemptible."

Biblical philosophy in these matters is profound. We are not our own (1 Cor. vi, 19); every good thing, whether of things tangible or intangible, is given us from above (Jas. i, 17). The grandest mind ever embodied said, "My doctrine is not mine, but his that sent me" (John vii, 16). The greatest minds, even at their best, are, therefore, but a John the Baptist, the voice of one in the wilderness—a voice giving expression to a small section of things, things which existed in the great community of consciousness long before they took shape in the individual consciousness of those who seem to hold the special title to them.

We have made these numerous quotations and references not only to illustrate the point before us, but also to give encouragement to the modest preacher who often feels that he has no original wit. You have it, young friend. But, judging from the foregoing facts and quotations, it follows that, if we would be original, it is necessary first to master as much of the world's knowledge as we are able; then to mint it in our own mind and quickly put it into circulation. We are not to read and read, but we must read and think, and then originate (1 Tim. iv, 13-15). After having looked without, then the direction of Longfellow can be followed: "Look into thy heart, and write."

It likewise follows that our newest thought, if sensible, will puzzle no one who is sensible. Quintilian argues with force that there is no foundation for the complaint that only a few people have the faculty of comprehending what is imparted to them. He claims that it is as natural for men to comprehend as for birds to fly. In a word, any thought clothed in common speech (the grandest thoughts readily allow of this clothing) finds easy lodgment, even in an illiterate mind, provided it is intelligent or is possessed of common sense.

Hence, too, it may be said that in the use of this class of materials one is to be no miser. One's best thought will not be too early in the market; indeed, the trouble is that most men are a little behindhand. When, therefore, a thought rises clear in the mind, speak it if it is righteous. Others are thinking it. You cannot hide it. If you wait some other one will get the start of you. Good thoughts are safe only when spoken.

And remember, dear brethren, though you dwell on the prairie or among the Rocky Mountains, or among the Sierra Nevadas, on the Atlantic or on the Pacific coast, you each have in the structure of your God-given mind every idea that is in the structure of any and every other human mind. By educational processes one calls out those ideas. Do you now ask this question, If we are denied the advantages of the schools can we be self-educated? Yes. How? From time to time it will be our aim and pleasure to tell you.

FOREIGN RÉSUMÉ.

SOME LEADERS OF THOUGHT.

A CHAMPION OF GERMAN ORTHODOXY.

WHILE many of the biblical critics of Germany have seriously departed from the paths of the orthodox faith there are those among the dogmatists who champion the essentials of religion with an eloquence and an erudition that cannot be resisted. Though no longer young, the rising man in this respect is Professor Franz Hermann Reinhold Frank, Ph.D. Born in 1827, he became in 1857 Professor Extraordinarius of Dogmatics at Erlangen. A year later he was raised to the position of Professor Ordinarius in the same university. He is the author of a number of important works, as, *System of Christian Truth* and *System of Christian Morals*. But his work entitled *The Significance to the Church of the Theology of Albrecht Ritschl*, published in 1888, has made him a leader of the orthodox side and an assailant of the new views. His literary activity has, however, by no means been confined to his books. As editor of the *Zeitschrift für Protestantismus und Kirche*, from 1869 to 1876, he furnished numerous articles of value. Since then his pen has been exceedingly busy on themes of great moment to the Christian world. With the beginning of 1890 he became one of the editors of the new religious monthly called the *Neue Kirchliche Zeitschrift*, a magazine devoted to the service of the Lutheran Church from the stand-point of the Lutheran Confession. Professor Frank furnishes the principal dogmatic articles, which are strongly orthodox, and directed with telling effect against the neo-rationalism of the Ritschl school. The claim of the liberals and the modern and modified rationalists, so loudly set up, that they are the exclusive representatives of scientific theology, Frank denies; and his logical and powerful pen goes far to support the denial. He is at the age when his mind is ripe but has not yet begun to decay. He asserts that many of the theological students lose the positive faith they brought with them to their negative professors, because that faith had not been previously wrought into experience —a profound truth too much overlooked by German orthodoxy.

A LEADER OF HIGHER CRITICISM IN FRANCE.

THE name of Maurice Vernes, *Directeur adjoint à l'École pratique des Hautes Études, Sorbonne*, is destined to become known to American theologians. His two recent works, *Précis d'histoire Juive* and *Les Résultats de l'Exégèse Biblique*, are already attracting wide attention in Europe. Professedly he takes up the cudgel against the Reuss-Kuenen-Wellhausen alliance, and smites it with astonishing vigor. He rightly says that if the Old Testament is what Reuss and his followers represent it would never have taken and held its present grip upon the world. He insists that this fact needs explanation, and that Wellhausen is incompetent to deal with it. But whether his own views are any improvement upon

those he so vigorously assails is most questionable. True, he loudly asserts the unity of the composition of the Pentateuch, yet almost in the same breath he admits that the work of at least two pens can be distinguished in the books of Moses. The argument in favor of the unity of language he scarcely presents at all, but contents himself with assertion. The chief difference between his position and that of the extreme German critical school is that while they know nothing of a Pentateuch, but only of a number of different writings patched awkwardly together, he occupies more nearly the position of those critics who recognize different sources but who affirm the work of an editor who organized the Pentateuch into its present form. It is at least encouraging to find a great European thinker who dares to assert the unity of the language and composition of the first five books of the Bible. Perhaps the proofs upon which he rests his faith may yet be made public, in which case they may appear satisfactory. His position with reference to the date of the origin of the Pentateuch is, however, more radical than that of those whom he assails. Accepting the historicico-grammatical method of the critics, he says that the period of the composition of the biblical books can be best ascertained if the student takes as his starting-point some comparatively late date at which, without doubt, these books were in existence, following the course of the centuries backward, and examining the circumstances which must have existed at the time when each of the writings was completed. To this method there is no objection; but he violates it himself in his conclusions. With the assertion that there is no reason for placing the composition of the Pentateuch and Joshua prior to the Babylonian exile he proceeds to fix the date of the Jehovistic portion at 300 B. C., and the Elohistic at 200 B. C., causing Wellhausen to blush for stopping at the exile as the starting-point of the Pentateuchal literature. The prophetic books he holds to be pseudepigraphic, and fixes their origin between 200 and 400 B. C. Judging not from M. Vernes alone, it looks as though the French, in eating the theological sour grapes of the Germans, had had their teeth set on edge, and were likely to proclaim fables so manifestly fabulous as to overthrow the entire bulwark of criticism.

A PESSIMIST OF THE PESSIMISTS.

EDUARD VON HARTMANN is best known to American thinkers by his *Philosophy of the Unconscious*, which made him world-famous in 1869, at the age of twenty-seven. His later works, *The Phenomenology of the Moral Consciousness*, published in 1879, and *The Religious Consciousness of Man in the Steps of its Development* (1881), added largely to his reputation and more fully developed his philosophical system, which he denominates transcendental realism. Hartmann began his career as a soldier, leaving the army because of an affection of the knee. His vast reputation and influence have been won outside of university walls, since he has never been a professor. It would be folly to attempt an analysis of his philosophy in the space at our command. A few sentences must suffice to set

forth some of his peculiarities as a thinker. He holds to an Absolute, an unconscious Mind or Spirit, whose functions are intelligence and will, which are not dependent upon each other, but co-ordinate. Like Schopenhauer, although perhaps even more so, he is a pessimist, and undertakes to fuse the philosophy of his master with the system of Hegel. Characteristic, also, is his attempt to combine the teleological with the mechanical principle. His unconscious Absolute in all its manifestations works toward an end. This is true even in the vegetable and the inorganic world. The great end of the existence of the world is the blessedness of this unconscious Absolute, which, however, can be only negative. Prior to the creation of the world the Absolute existed in a state of unhappiness. Through the creation the Absolute attained a condition of painlessness, but also of pleasurelessness, the Nirvana of the Buddhists. The logical ethics of such a system is also negative. The purpose of every man's existence is to advance the negative blessedness of the Absolute, and by reaction to promote his own happiness. Our duty to others reaches only so far as our duty to the Absolute can be furthered thereby, which cancels the necessity for the Golden Rule. The advancement of the general civilization is a higher goal than the welfare of any individual. Hartmann's significance in philosophy grows out of his profound conception of the idea of purpose. The doctrine of pessimism which he advocates is a defunct doctrine. In a recent number of *Gegeneart* he discusses at length the prevailing methods of philosophical study in Germany, and expresses great dissatisfaction. He says some startling things, but is too reactionary to be useful. He claims that there is too much hearing of professors, and not enough of reading and independent thought. In making this claim he is justified by facts.

CURRENT LITERARY WORKS OF VALUE.

THE THIRD GERMAN EDITION OF GODET'S COMMENTARY ON JOHN.

THOSE who are acquainted with Godet's *John* in its English dress will find no essential changes in this edition. It is interesting chiefly from the fact that the celebrated author says that after studying carefully all that has been written for and against the Johannine authorship in the last twenty-five years he can still with his former confidence write, *Commentary on the Gospel According to John*. The weight of Godet's name in connection with such a statement will do much to strengthen the tendency now prevalent to accept the credibility of the material in *John*. Most of those who believe that gospel to be written by another than the beloved disciple admit that it truthfully represents him in spirit, but the argument for direct authorship is as cogent as the argument that the gospel represents him. When the spirit and matter are admittedly *John's*, it ought not to be long before all critics adopt the view of Godet, who is the peer of the

most scholarly among them, and declare with persuasive diction that John was as much the author of the fourth gospel as Paul was of the Epistle to the Romans. There is no need of compromise.

AN INTERESTING PUBLICATION OF CUNEIFORM TEXTS.

PROFESSOR DR. SCHRADER, the Assyriologist of Berlin, in connection with several others, has just published the second volume of the *Keilschriftliche Bibliothek*, consisting of a collection of Assyrian and Babylonian inscriptions, translated into German. The inscriptions in question cover those of Tiglath-pileser III., Sargon, Sennacherib, Assarhaddon, and Assurbanipal. This series of kings exercised the greatest influence upon Israel, and Israel no less influenced the fortunes of these kings, hence the profound interest of these inscriptions for the theologian. While, however, this work is of great importance, it does not furnish very much that is new, since the chief facts contained in it have been before the reading world for some time in Schrader's *Die Keilschriften und das Alte Testament*. The principal advantage of the present work is to the independent student, who wishes to take up the inscriptions in their order and investigate them for himself. Besides confirming and explaining many passages of the Old Testament, it has the merit of putting us in a situation to understand the civilization of the times, which, according to the critics, is a condition of understanding the Bible itself.

A RELIGIOUS-LITERARY CURIOSITY OF THE NINETEENTH CENTURY.

LEONARDUS MARIA WÖRNNART, O.S.Fr., reader in theology, has just published a work under the title, *Mary, the Wonderful Mother of God and Men, Presented from all Points of View*. The author, as his title shows, is a Franciscan, and his book is published under episcopal sanction. He opposes those who advise caution in the recognition of the distinctions of Mary. He claims that ancient Christendom was not aware of many of the glories of the most blessed Virgin now known to the Church, and that in the course of time still new glories of her nature and power will be discovered and recognized. This book teaches that it was she who explained to the apostles the mysteries of the Holy Trinity and the hypostatic union. She rules in a special manner all ranks in the Church, especially the hierarchy; controls all things secular in the interest of the Church; influences the choice of bishops; and as God conducts the government of the whole world, so she conducts the government of the Church with miraculous wisdom. She has the complete control of all reasoning and unreasoning creatures, and hence the power to work all manner of miracles. Disturb ourselves as we may concerning the question of the connection of good works with salvation, we shall be saved if we are only true servants of the Virgin, and she lends us her aid in time of trouble. The only value of the book to Protestant readers is to

illustrate the perversity of idolatry into which the Church of Rome has fallen, and into which, if we may trust the utterances of this book, we must expect her in the course of time to plunge deeper and deeper.

LITERARY DEMAND AND SUPPLY IN ENGLAND.

To judge from the titles of the books which fall from the English press, nothing which pertains to God or man, time or eternity, is uninteresting to the English mind. If there is any one tendency characteristic of contemporary English thought it is its universality. Specialism is not so rampant as in Germany. Yet the literature of some branches is decidedly more active than that of others. But this one-sidedness is a national preference rather than a scholarly bent of individuals. The number of books which may be classified as religious, for instance, is larger than any other, unless it is what may be called educational, which includes all works of a general or special scientific character, as well as text-books. Another tendency is to issue books of the same class in series, much as is done in America but on a smaller scale. A partial list includes the following subjects; *Church History Series*; *Story of the Nations*; *Non-Christian Religions*; *Men of the Bible*; *Statesmen*; *Popular Classics*; *Eminent Women*; *Men of Action*; *Contemporary Science*; *Philosophical Classics*; *Students' Guide*. All these under the list of "series." Besides, there is the library of *Famous Books*; the *English and Foreign Philosophical Library*; a series of *Biblical Manuals*; the *Ancient and Modern Library of Theological Literature*, and the *Dictionary of National Biography*, which has now reached its twenty-second volume. Among the religious books one fourth are sermons and another fourth devotional, while biblical commentaries are numerous and popular. This speaks well for the piety of the English reading public, which, as in America, is undisturbed by criticism. To biblical commentary doctrinal theology is about as one to two, and biblical criticism as one to three. Comparatively few books are issued relative to homiletical subjects, which accounts for the low-grade preaching of the common English pulpit. Aside from *Lux Mundi*, the most important recent theological production is James Martineau's *The Seat of Authority in Religion*, which, according to the author, is Conscience, and not the Church, as the Romanists say, nor the Bible, as the Protestants. Non-conformists produce most of the doctrinal theology—a fact that ought to awaken the inert Church of England.

The above-mentioned "series" show that biography plays an important part in the literary productiveness of present-day England. Yet history is twice as important numerically. As the biographies include all classes of men and women, so the histories have to do with all countries and periods of the world's progress. Among the best is Fyffe's *History of Modern Europe*, just completed in three volumes. Another of great importance is Gardiner's *The Constitutional Documents of the Puritan Revolution, 1628-1660*. Here documents of which we have often read can

be perused by the student for himself. Notable is the frequency with which local histories of London appear. This is owing to the passing away of the old city and the rising up in its place of the new.

In England, as elsewhere, there seems just now to be a dearth of original philosophy; but the English mind is rather scientific than philosophical. It borrows its philosophy from Germany. The productions are chiefly translations of German works, as Fichte's *Science of Knowledge*, or criticisms of the ancient or modern philosophers, like Smith and Grundy's *Aristotelianism*, or Professor Fraser's *Locke*. England is too religious to deal much in Pessimism, as Germany is too irreligious to deal much in Optimism. Yet Coupland, in his *The Gain of Life, and Other Essays*, sees but little progress toward happiness in our race.

Compared with its treatment in Germany and France, socialism is here little noticed, the Fabian essays being just now the most important. The Irish question is treated more fully, though indirectly, through general works on Ireland.

Books for children are not frequent, and generally lead the reader into Fairy-land. Except an occasional volume of sermons to boys, or of biography, there is very little outside of stories for youth.

A TREASURE OF THE VATICAN PHOTOGRAPHED.

THE precious Vatican manuscript of the New Testament, which has hitherto been guarded with such jealous care, has lately been photographed by the consent of his holiness Leo XIII. It is understood that only a limited number of copies will be published. Yet as a few of them will doubtless find their way to America students here will at least be able to read the text and study its peculiarities hereafter without let or hindrance. It is too soon to pass a critical judgment of its value, but it may relieve some problems of shade and difficulty.

RELIGIOUS.

ROMAN CATHOLIC MISSIONS IN AFRICA.

THE spirit of criticism which is indulged every-where against missionary movements does not spare those of the evangelical Germans in Africa. The celebrated German African explorer, Lieutenant Wissmann, claims to be a decided friend of these missions, but asserts that as a factor in the civilization of the savage races of Africa the Roman Catholic missions are decidedly more effective. He intimates a more self-sacrificing consecration on the part of the Roman missionaries, since they go to Africa to spend their lives without hope of ever returning home. Chiefly, however, he attributes the supposed results, not to any superiority in Romanism, but to its inferiority. The outward form of their worship enable them to reach a larger percentage of the native populations in a shorter time. He declares that it is too much to expect that these savages should at once be taught the

nature of Christianity; but they can be lifted a little way up by Romanism, whereas they remain entirely untouched by the more sober teachings of the evangelical missionaries. It is difficult to tell whether this criticism is more of a compliment or of a censure upon Protestant missionary methods. Perhaps Bishop Taylor's method of teaching the natives civilized ways of life in connection with the Gospel is the solution of the difficulty.

THE PASSION PLAY.

DRAMATIZATION would seem to have exhausted its possibilities at Ober-Ammergau. However brilliant other great plays, all fade into insignificance in contrast with the tragedy enacted among the sublime sceneries of the Bavarian Alps. Historically, it is interesting to notice that the Passion Play is the last of the ancient Mysteries, or Miracle Plays, performed during the Middle Ages, wherein portions of the Old and New Testaments, or the lives of the saints, were dramatized; also that the Ober-Ammergau play was originated so long ago as 1633, on the cessation of a desolating plague, and has since been regularly performed in fulfillment of a vow of gratitude by the Bavarian peasants. As to the moral aspects of the Passion Play, even the European verdict varies with the critics or defenders. The English *Weekly Mail* declares that "If there is a spot on earth outside the Holy Land congenial to a spiritual performance, that spot is Ober-Ammergau." This semi-friendly word is, however, modified by the adverse comment of the *Mail* which immediately follows. "The Passion Play," it affirms, "is founded on the greatest and most important fact in history; but as we look on the scourgings and buffetings, the crown of thorns, the hanging on the cross (the audience are not permitted to see how the *Christus* is secured, that being done before the curtain rises), and the spearing of the side, we are conscious that there is absence of 'the pain that he endured,' and that it is all unreal. It is noteworthy that after the point where Mary recognizes her Son bearing his cross there is no visible emotion in the audience, as at the Bethany and other prior incidents. The crucifixion itself fails to make the expected impression. A young lady who has been bathed in tears is apparently unmoved at the scene on Calvary. An air of unreality seems now to be present more than before." Similar to these words are the strictures of the *Rock*, a popular Church of England paper; while the crucifixion scene is also the burden of its protest. "When two such independent judges," it remarks, "as the editor of the *Fortnightly Review* and Mr. Bancroft, the actor, unite to condemn the crucifixion scene, the objections to it cannot be set down as either sentimental or due to a narrow type of religionism. It ought to shock all taste, to say nothing of reverent feeling, to hear through a curtain the hammering of the nails and then to watch a living body lifted up, as it is extended on a cross-beam of wood. . . . We were struck with the spontaneous remark of a lady who was there last month: 'I think if I had seen the crucifixion, and it was any thing like that, I could not have believed in the divinity of our Lord!'"

Such condemnatory words may, however, be offset by the enthusiastic

comment of a distinguished American visitor, as the exponent of many witnesses, to the effect that the Passion Play in the Ober-Ammergau surroundings seemed "the most solemn lesson in the realities of the Christian faith and promise" he had ever seen. The whole subject thus seems undecided and susceptible of varying interpretations by different judges.

REFORM IN GERMANY.

"REFORM" is now the watchword in all circles in Germany, and the people are beginning to wake up to the fact that the course they have been pursuing for centuries is not perhaps perfect. As in all monarchial countries, the people are slow to initiate great moral changes, or any movement that may be characterized as a revolution. Any innovation, unless clearly within the province of individual right, is met by the stern spirit of repression by the government. But Germany is emancipating itself from the grievous bondage of tyranny and moves toward moral ideals. On the part of Christian moralists in and out of the pulpit there is now a concerted effort to abolish the duel. The great hinderance is the practice in the army, which practically compels an officer to fight under given circumstances or retire from service.

On the Sunday question, too, sentiment is in many respects rapidly changing. The aim of the reformers is not radical. They will have none of the Puritan Sabbath. But they are anxious to do away with Sunday work to the utmost possible extent. The movement has not reached the stage where it is a question of keeping the day holy, but the effort is to secure Sunday rest. Pastor Bernhard Rische, perhaps, takes the most advanced ground. He undertakes to show that Sunday rest is a divine natural law, a divine law of revelation, and a divine law of the Church. In contradiction to the majority, he holds that the fourth commandment must be held valid, and enforced in sermon and teaching in order to secure Sabbath observance. He remarks that we cannot expect man to observe Sunday merely because men have ordained it; but while this is current doctrine in America it is an ideal and impracticable doctrine in Germany.

Among reforms of a different class which are now demanded with increasing vehemence is the separation of Church and State. The school-teachers are growing restless under the requirement to teach a religion which many of them no longer personally accept. On the other hand, many earnest Christians are bitterly grieved by the fact that the Church is now bound by laws enacted by a *Reichstag* made up among others of Romanists, socialists, and free-thinkers. Especially is it demanded that the appointment of the theological professors in the universities should be under the direct control of the Church, and not of the State, as now.

Then there is a strong movement in favor of lay preachers. It is claimed that the clerical force is not sufficiently strong to do all the needed work. The example of America is appealed to as a proof of the efficiency of lay preachers. It is but part of a movement to introduce greater lay activity into the Church so that it may no longer be, as is declared by some, a Church of preachers.

EDITORIAL REVIEWS.
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SPIRIT OF THE REVIEWS AND MAGAZINES.

THE unexpected invitation of the Bishops of the Protestant Episcopal Church in 1886 to other Christian churches to accept the "historic episcopate" as a basis of that unity of his disciples for which Jesus prayed was hailed with delight by many who long to see all Christians visibly united in him. The indorsement of that invitation by the Lambeth Conference of 1888 encouraged them to hope that the object of the Saviour's prayer was on the eve of becoming an accomplished fact. They very naturally supposed that the invitation implied such a modification of high church views respecting the historic episcopate as could be conscientiously accepted by the vast majority of Protestants who, while conceding the lawfulness of episcopacy, do not believe it to be essential to a true Church. If, however, the *Church Review* be a faithful exponent of opinion in the Protestant Episcopal Church, their supposition was a mistake, and that Church still maintains the fiction of a continuous and necessary historic episcopate. The above-named *Review* most assuredly places itself on a platform too narrow to be accepted by any but the highest of high churchmen.

In one of its late issues, for example, it reviews a volume by Dr. Marshall, who pleads not for the organic unity, but for the federation of all evangelical sects. To this proposal the *Review* objects, saying, "In such a federation he (Dr. Marshall) must leave out of all account what he considers one of those bodies, the American Church. She never could consent for one moment to such a federation as he sketches out." Having uttered these bluff words of dissent, the reviewer gives what he affirms to be "the test by which a body of believers in the ancient Church were known to be in the Church or not," to wit: 1. "The apostolical succession. 2. No bishop, no church. . . . 3. The motto of primitive Christianity is Where the bishop is there is organic visible unity, and nowhere else." On another page he says of missionaries, "Their vocation is to Christianize and to convey the episcopate locally adapted . . . to the varying needs of the natives, etc. That is the great commission. All else is but the fringe of the question!" To these unscriptural exaltations of the historic episcopate we only need to say adieu to all hope of an organic or federated unity of all Christian churches if the *Church Review* fairly represents the thought and sentiment of that respectable and respected sect, the Protestant Episcopal Church.

In a paper on "Liturgical Colors" a correspondent of the *Review* proclaims his sect to be the coming "national Church" of America. Hence he designates her, as its editor also does, "the American Church," and

asserts that she must become such "or soon cease to be a church at all." "The sects," he says, "are too weak doctrinally to live much longer; they must go on subdividing; and in proportion as the American Church is positive in her teaching she will attract to herself the individual atoms.

. . . The day is coming when bishops and priests will not be ashamed of proclaiming that they claim the allegiance of Americans because they are bishops and priests, not of a foreign power, but of a national Church!"

These are great expectations. This sanguine churchman grounds them on the belief that his Church will adopt "a national ritual based on the Christian year and set forth by a sequence of colors which shall be the national red, white, and blue, with gold and jeweled priestly vestments for the great festivals, and with purple or purple cloth of gold for the bishops, their stalls, and chairs." These ritualistic colors with the fiction of apostolic succession, and the unhistorical pretense of a necessary historic episcopate, are to be as fatal to the existence of all other sects as the horns of the Jewish priests were to the walls of Jericho. Their fall is to be her rise into the proud position of a national Church and of her recognition as "the American Church!"

Comment on these boastful utterances of the *Church Review* is needless. They are the idle fancies of ritualistic conceit which the good sense of Protestant Episcopalians generally will surely reject. The high churchmen of the *Review* may amuse themselves with them as children do by blowing soap-bubbles; but we may hope that their Church, animated by the kindly temper of the times and by the Spirit of Christ, will at length consent to some scheme of visible union with other evangelical churches on the broad basis of admitting the lawfulness of their historic episcopate and of every other form of church government which accepts the supreme headship of Jesus Christ.

THE *Andover Review* for December is remarkable neither for its contributions nor its editorial products. Among the latter is an article—whether written by one of its editorial staff or a literary mercenary it is difficult to tell—on "The Summer Excursion of an Orthodox Editor," in which our article on "The Crime of the Higher Criticism" in our November-December number is the subject, not of candid, scholarly review, but of studied personality and flagrant ridicule. It was doubtless written in revenge for our article last year on "Andover Errata," in which we exposed some of the iniquities of Andoverism, and also because its management is in sympathy with the heresies we oppose. The editorial so-called sympathizes with the theories of Wellhausen, betrays great anxiety because with the large majority of Christian scholars we affirm our faith in the Mosaic authorship of the Pentateuch, and exhibits total bewilderment, if not alarm, because we presumed to interview some German scholars with whom its writer is evidently not acquainted. It regards our achievement as "marvelous," our courage as stupendous, and the results of our investigations as prodigious. It recklessly runs up our interviews into the hundred, theorizes on the fabulous extent of our labors, trembles at

the possibilities of our discoveries, and intimates in its suspension of ridicule "for the present" that it is preparing for a tremendous attack on our positions in the future. It describes our interviews in a dramatic fashion, employing for the purpose a reckless and untrained imagination, and undertakes to construct out of gross literalism a tableau that should rival the masterpieces of the most conspicuous artists of the Old World. Lacking knowledge in all these things, it makes up in invention, all the time exposing its insincerity and dishonorable spirit. Rarely have we written any thing that has so convulsed, alarmed, and tormented our critics as this introductory article. What shall be the effect of the revelations and arguments that shall follow? Surely if the only answer to grave orthodoxy, based on the logic of history, is ridicule, the "cause" for which it is employed must be in the last stages of anarchy, and its supporters must be wanting in those ethical and courteous considerations that fit disputants for honorable controversy. For the want of space in this number we suspend further reply to the light artillery of Andover, except to say that so soon as the uproar of battle shall again be heard we shall be found in our place, doing as wholesome orthodox duty as the condition of things may suggest.

THE *Presbyterian and Reformed Review* for October discusses: 1. "The Egyptianity of the Pentateuch;" 2. "Biblical Limits of the Presbyterian System;" 3. "Country Missions;" 4. "The Testimony of Nature;" 5. "The Religious Consciousness;" 6. "The Proposed New Chapter in the Form of Government;" 7. "Historical and Critical Notes." In the first of these papers Dr. A. H. Kellogg compares the Pentateuch with the monumental indications recently discovered in Egypt by archaeological investigators. As a result of this comparison he finds that "the agreement between the Pentateuch and the Egyptian annals is simply marvelous." This scholarly article most certainly proves that rationalistic theories of the authorship of the Pentateuch find no support in Egyptian inscriptions, myths, symbols, traditions, or linguistic affinities. The second paper, by Dr. Christian Van Der Veen, unfolds the principles of church government as they are found in the practice of the apostolic Church; accentuates Presbyterianism as being a legitimate product of those principles; defines the object to which the exercise of church legislation is limited; explains the relations which exist between individual believers and the church or congregation; claims that church legislation has little or no hold to-day on the consciences of its members; affirms that elaborate "confessions" are of no practical advantage, cannot be made a test of church membership, and that possibly the time has come for creed revision. The spirit of this thoughtful paper is delightfully liberal, and contains much that believers of all sects may reflect upon with profit. The third paper has suggestions which many presiding elders in our own Church might find it profitable to read. The fourth paper is a vigorously written sketch of the growth of men's opinions respecting the relation of reason

to revelation and of their varied conclusions concerning "the testimony of external nature" to spiritual truths revealed in the divine word. In the fifth paper Professor E. D. Morris reasons well on the nature, office, and value of the Christian consciousness, which he defines with philosophic accuracy, claiming it to be "a natural quality" illuminated by the Holy Spirit, yet not to be implicitly followed except when its teachings are in harmony with God's revealed word. This is a very lucid exposition of a vital question in the life of the Christian Church. In the "Historical Notes" Professor Shields offers numerous passages from Calvin, which seem to show that he did not teach the horrible dogma of infant damnation; but the professor does not settle that vexed question.

The Quarterly Review of the United Brethren in Christ for October has: 1. "A Scheme of the Devil;" 2. "Authority of the Church Fathers;" 3. "Three Voices from the Tomb;" 4. "The Essential Elements of a Soul-satisfying Religion;" 5. "What Think Ye of Christ?" The first of these papers reasons strongly and conclusively against the wicked policy of licensing the sale of intoxicating drinks. The second is a brief but discriminating essay on the authority and value of patriotic literature. In the third paper we have the several responses given by "infidelity," "nature," and "revelation" to the questionings of men respecting life beyond the tomb. The fourth article compares the teachings of Christianity with that of other religions, and finds it to be the only system that so unfolds the nature and the will of God, the moral condition of man, and the mode of human approach and reconciliation to God as to satisfy the demands of the soul.

The Quarterly Review of the Methodist Episcopal Church, South, treats of: 1. "Usury and Usury Laws;" 2. "Preparatory Education from a Southern Stand-point;" 3. "Family Religion;" 4. "Methodism and Advanced Thought;" 5. "A Fifth Sunday in June;" 6. "Three Decades of Evolution;" 7. "Egoism *versus* Scripture;" 8. "Religious Frauds in the Nineteenth Century;" 9. "God and the Working-men;" 10. "Three Dispensations in Christian Experience;" 11. "Walks in London." In the first of these papers we have a strong, if not conclusive, argument against usury laws as tending to promote the practice they are designed to prohibit. Its author meets the Mosaic condemnation of usury by showing that before the Jews became a commercial people the poor were the only borrowers of money, and the aim of Moses was their protection against the rapacity of their rich brethren. The second article shows that Southern educators are wisely determined to bring their academies fully up to the level of those in the North. The fourth paper shows ably and conclusively that Methodism, while loyally holding fast to Holy Scripture as an inspired book, yet stands abreast of advanced Christian thought on questions at issue between science and religion. In the sixth article the failure of materialistic evolution to demonstrate its claims to be a satisfactory scientific explanation of the origin of things is clearly made out

both by argument and by the testimony of the most learned scientists of to-day. The tenth article, by Crawford Jackson, will probably give occasion to sharp controversy. It claims that the three dispensations of grace, namely, "the dispensation of the Father, the dispensation of Christ, and the dispensation of the Spirit," are still operative in Christian experience. Mr. Jackson places "men under conviction" in the first; justified believers in the second; believers who "have received the Holy Ghost" in the third dispensation. "We believe," he says, "that a sinner is justified before he is regenerated or sanctified," and that more or less time may elapse after his pardon before he is regenerated. He further claims that a merely justified person may sin without forfeiting his justification—a claim which has a germ of antinomianism in it. Indeed, his theory, so far as it relates to Christian experience, can scarcely be reconciled with the Scriptures, which teach that the Holy Spirit is the one administrator of grace in Christ's kingdom, it being his office to "convince the world of sin," to witness the justification of believers, and to purify their hearts.

THE *African Methodist Episcopal Church Review* for October has eleven contributed articles, all of which indicate marked intellectual culture and growth in the Church it so ably represents. Of special interest to our readers are: 1. "Our Latest Works;" 2. "Review of a Lecture on 'The Trials and Triumphs of a Nation Born in a Day;'" 3. "Negro Problems: Political Domination;" 4. "Negro Literature and Book-making;" 5. "The African Problem and the Method of its Solution." The first and third of these able papers show a surprising development of literary culture in the African Methodist Episcopal Church; the third speaks with the voice of a people long crushed, but determined to assert their political rights and to maintain them at any cost. White men in the South should give due heed to it, for it has in it a ring like that of men inclined, rashly, perhaps, to coin their words into violent deeds. The fourth reasons strongly in favor of emigration to Africa as the best solution of our race problem. The editor writes approvingly of the Federal Elections Bill.

THE *Universalist Quarterly* for October treats of: 1. "The Psychology and Physiology of the Will;" 2. "Divine Providence;" 3. "Wellhausen's History of Israel;" 4. "The Christianity of Christ;" 5. "Christianity in Relation to the Constitution of the United States;" 6. "Radicalism and Conservatism;" 7. "The Resurrection of Christ." Of these papers we note the fourth, which denies the divinity of our Lord and treats his death, not as a propitiation for the sin of the world, but as an illustration of the self-sacrifice which was the leading topic of his teaching. The fifth article is a plausible, but unsatisfactory, argument in opposition to the proposal to amend the Constitution by inserting a clause recognizing the Almighty as "the source of all authority in civil government," etc. In the sixth paper belief in the doctrine of endless future punishment is stigmatized as the fruit of a blind conservatism that will

not test the grounds of the doctrines it confesses, either by consciousness or Scripture. Taken as a whole, these articles do not indicate any tendency in Universalism toward orthodoxy. Its sympathy, if not its drift, is in an opposite direction.

THE *Edinburgh Review* for October has: 1. "Tennyson and Browning;" 2. "Eirmer on Growth and Inheritance;" 3. "New Series of State Trials;" 4. "In Darkest Africa;" 5. "The Literature of Tibet;" 6. "Captain Mahan on Maritime Power;" 7. "Victor Cousin;" 8. "Life Assurance;" 9. "Lumholtz Among Cannibals;" 10. "The Golden Bough;" 11. "Political Principles and Party Prospects." These are all intellectually valuable papers. Lovers of literature will prize the first, which, with fine critical skill, compares Browning and Tennyson, and the seventh, which graphically outlines the career and comprehensively analyzes the philosophy of that eminent thinker and charming writer, Victor Cousin; theological students will find valuable facts and reasonings in the second, fifth, and tenth papers; general readers will be pleased and profited by the fourth, sixth, and ninth articles.

THE *Bibliotheca Sacra* for October discusses: 1. "Voluntary Societies and Congregational Churches;" 2. "The Kingdom of God in the Land of its Origin;" 3. "Benevolent Theory of the Atonement;" 4. "The Reformation of Criminals;" 5. "Westminster Confession of Faith;" 6. "Doctrine of Predestination from Augustine to Peter Lombard;" 7. "Scripture or Logic—Which?" 8. "Critical Note." The first of these papers rightly contends that Congregational churches ought to carry on their missionary work, not through the agency of voluntary societies like the American Board, but through agents chosen by themselves; the second describes intelligently what American Christianity has achieved in western Asia, the hostility of the Moslems to Christian missions, and the grounds for believing that in due time the Bible, which is now freely circulated, will conquer the Koran, and that Asia Minor will be reconquered for Christ; the third paper is a profoundly able and interesting discussion of the best modes for securing the reformation of criminals. The fifth paper is a keen analysis of the Westminster Confession, with comments which justify its author in claiming that it has been "a corpse in the closet of the Reformed churches" which has poisoned their activities and is largely responsible for the prevalent fatalism of the times. The sixth paper is historical. It "traces the course of the doctrine of predestination through seven centuries." The seventh article is an urgent plea for a new Confession in place of the Westminster, "based upon Holy Scripture, and not on human logic." This number of the *Bibliotheca* fully sustains its established reputation as a theological review of the highest class.

THE *Lutheran Quarterly* for October discusses with ability, if not with absolutely correct interpretations of Scripture: 1. "Justification by Faith;" 2. "The True Position of Ethics in Popular Education;"

3. "Popular Unbelief—its Cause and Cure;" 4. "A Biblical View of Sanctification;" 5. "Efficiency in the Ministry;" 6. "Missions;" 7. "Moral Insanity." Of these papers we note the second, which is a strong and sound argument for the reading of Holy Scripture in our public schools.

THE *North American Review* for November has: 1. "What Congress has Done;" 2. "Scottish Politics;" 3. "The Ladies of the Last Cæsars;" 4. "Relief of the Supreme Court;" 5. "Business Men in Politics;" 6. "Reminiscences of Portrait Painters;" 7. "Election Methods in the South;" 8. "A Southern Republican on the Lodge Bill;" 9. "Old Poets;" 10. "The London Police;" 11. "Notes and Comments." The first of these papers is a symposium in which Messrs. McKinley, Lodge, and Dalzell defend, and Messrs. Fitch, McAdoo, and Clements condemn, the action of the first session of the Fifty-first Congress; the fifth paper is a very judicious plea by Hon. Warner Miller for relegating professional politicians to the limbus of political obscurity, and for the selection of business men of probity to all offices in the gift of the people. The *North American* keeps itself abreast of the times both as to topics and writers.

THE *Contemporary Review* for October has an appreciative analysis of the character of the late H. P. Liddon; a discriminating review of Mr. Goschen's administration of English imperial finance during the last four years; a suggestive discussion of "the use and abuse of hospitals;" a very excellent article on the recent missionary conference in Shanghai, China; an important plea for bringing the practice of hypnotism within the purview of the law; a deeply interesting sketch of "Thomas Davis," an Irish patriot of the last generation; and some valuable observations on "The Economic Condition of Italy."

THE *American Catholic Quarterly Review* for October discusses, with more literary ability than ethical fairness: 1. "The Present Position of the Church (the Romish) in England;" 2. "The Friends and Foes of Science;" 3. "A Sad Chapter from the Story of Ireland;" 4. "The Times that led up to Dante;" 5. "Was St. Paul Married?" 6. "Father Damien;" 7. "The Popes of the Renaissance;" 8. "Are All Forms of Christianity Equally Good?" 9. "Cardinal Newman;" 10. "Scientific Chronicle." In tone and purpose most of these papers are apologetic. Their key-note is in the first, which asserts that "Catholic philosophy . . . means freedom —social, political, and religious. Lies," it says, "have made the working classes (of England) anti-Catholic!" Does not this bold assertion prove that lies are being invented to reclaim them from Protestantism? Rome has no stronger foe than the truth of its own history.

THE *Theological Monthly* for October has: 1. "The Problem of Philosophy;" 2. "The Book of Enoch;" 3. "Present State of Religion in France;" 4. "Charles Henry Von Bogatsky;" 5. "Wellhausen on the Pentateuch." All these papers are vigorous, lucid, and valuable.

THE *Chautauquan* for November is fully up to its high standard of merit. Its historical papers are by writers eminently qualified. Its "Woman's Council Table" discusses social questions from woman's viewpoints. The editor's department is instructive and suggestive. The more attentively this magazine is read the more highly it is prized.—*Blackwood's Magazine* for October has a very dispassionate and thoughtful paper on the character and treatment of the Jews in Russia by a writer who is well-informed, and who aims to treat the question fairly, which is more than can be said of the Russian authorities in their dealings with the Jews. Its article on "Robert Henryson," a Scottish poet of the fifteenth century, will interest lovers of quaint and humorous poetry. "Life at Bohemian Baths" is descriptive of the treatment and mode of living at the principal health resorts in Bohemia. "The Influence of Sea Power upon History" shows the important relation of naval power to national growth, both in ancient and modern times.—The *New Jerusalem Magazine* for November discusses: 1. "Divine Instruction;" 2. "The Philosophy of Swedenborg;" 3. "What is Good?" 4. "Then and Now;" 5. "Inspiration of the Bible;" 6. "Extracts from Letters of Dr. J. J. G. Wilkinson;" 7. "Why the Judgment of 1757 can be Temed the Last." All these papers breathe a reverent spirit concerning divine things; but they are so obscured by mysticism and fanciful interpretations of revealed truth as to clothe them with clouds which one's reason cannot penetrate.—The *Catholic World* for November has eighteen fairly well written papers, of which we note one on the "Catholic German Congress at Pittsburg." Concerning that assembly the writer informs us that while German Catholics admitted their obligation to teach English in parochial schools they protested against the right of the civil authorities to interfere with them at all! No matter what is taught, even though it be the alleged right of the pope to direct the political action of the people, and thus make these schools hot-beds of sedition, the State must keep her hands off! Well, who can measure the impudence of Romanism in this Protestant country?—The *Unitarian Review* for November has: 1. "Three Views of Life;" 2. "Reflections of an Ecclesiastical Emigrant;" 3. "The Inspirations of Life;" 4. "The Spoken Word;" 5. "Italy Revisited;" 6. "Social Studies;" 7. "Literary Criticism." These papers are charmingly written. Their writers, at least some of them, seem to be longing for a spiritual life which, we fear, their creed is incapable of imparting.—The *Century* for November is splendidly illustrated. Its articles are varied, timely, and well written. We note especially "An American in Tibet," "Life in the White House in the Time of Lincoln," "Early Victories of the American Navy," and "The First Emigrant Train to California."—The *New England Magazine* for October is mostly taken up with papers descriptive of Pawtucket and its factories, of the progress of the cotton industry in New England, and of the Massachusetts Agricultural College. It has also several literary papers, and is a very entertaining, as well as instructive, number of a deservedly popular magazine.

BOOKS: CRITIQUES AND NOTICES.

A USELESS LAMENTATION.

THE anonymous author of *Social Life and Literature Fifty Years Ago* is severe on the literary critic of to-day, because he refuses to eulogize the literary satraps of his boyhood and prefers the classical and erudite school of writers that are winning permanent fame and guiding the thought of mankind toward the truth and the source of truth. With due discrimination between the two periods, and the two classes of writers, it must be confessed that the literary genius of to-day is far in advance of his predecessor fifty years ago, and it is useless to deplore the fact or ignore its influence. Not every book that is published is readable, or usable, or worthy of purchase; but the following will appeal to the literary sense of the intelligent reader: *Supremacy of Law*, by Bishop J. P. Newman; *Samuel and Saul: Their Lives and Times*, by W. J. Deane; *The Credentials of the Gospel*, by J. A. Beet; and *The Jews under Roman Rule*, by W. D. Morrison.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Lectures on the Religion of the Semites. First Series: The Fundamental Institutions. By W. ROBERTSON SMITH, M.A., LL.D., Fellow of Christ's College and Professor of Arabic in the University of Cambridge. 8vo, pp. 488. New York : D. Appleton & Co.

Notwithstanding its limitations, the present volume portrays its subject comprehensively, if not exhaustively, and contributes much valuable material to the department of comparative religion. The author, known to scholars as a bold and vigorous thinker, was well equipped for the task of delivering a series of lectures on the Semitic religions, and it is evident that he has applied all his skill and resources to the development of his highly interesting theme. He has studied, with profound attention to details, the various sacrificial and ritualistic systems of religion among the Phenicians, Arabs, Babylonians, and Assyrians, who either preceded or were contemporaneous with Israel in the patriarchal and the subsequent periods of its history. We observe in his inquiries a tendency to minute analysis of facts, and at the same time a habit of broad and tenacious generalization. In the form of his logic he is both inductive and deductive, stating the facts he discovers with plainness and precision, and drawing conclusions with facility and an adroitness that indicates the advocate rather than the judge in his investigations. It is at this point that the reader needs to be on his guard, lest the biased author influence his innocent judgment and induce beliefs not exactly in harmony with a true interpretation of the course of historical religions. We must remember that Professor Smith is a theorist, and an Old Testament critic with negative and rationalistic proclivities. Occupying a professorship in Aberdeen, he assailed the accepted views respecting Old Testament histories,

and soon allied himself with those advanced thinkers whose chief aim is to correct the historic faith of the Church. Nor since his incumbency at Cambridge has he recovered any of his earlier religious simplicity or ventured to affirm any special reverence for the conservative positions of believers. He is radical in spirit and enthusiastic in his advocacy of the latest theories of criticism. Few of England's scholars have affected such close sympathy with Kuennen and Wellhausen, and joined them in the demolition of the Christian faith, as the author of this volume, whose pages reflect the unwholesome spirit of negativism. He is still a destructive, and in no sense a constructive, critic. It is because of the negative tone of these lectures that, in many respects most valuable, we feel justified in apprising our readers of the possible danger lurking in such literature.

The primary or fundamental thought of the lectures is in agreement with the belief of Christian scholars generally. It is true that the New Testament system of sacrifice finds its root or typical basis in the Old Testament system, so that a knowledge of the latter is indispensable to an understanding of the former. Similarly, Professor Smith holds that the Old Testament must be studied in the light of the Semitic systems of sacrifice if we would recognize the origin and force of the old Hebrew religion. We must, however, guard this general proposition, for it may mean, and is used by the author to represent, more than is necessary to the case and more than the theologian is willing to concede. While the relation of the New Testament system to the Old Testament system is apparent and vital, the newer really and in a natural way emerging from the older, it does not follow that the connection between the Old Testament system and other Semitic systems was equally necessary and vital; it does not follow that there was any connection between them. The author maintains, but without proof, that the religious conceptions of the Hebrews were the common property of the Semitic religions; but this cannot be wholly true. The Hebrew religion, indebted to existing faiths for some ideas of worship, was an ideal system in the period of its origin underived from human teaching, and was original because it was divine. Professor Smith, if he does not assert it, is ever on the verge of allowing that the Hebrew system was the outgrowth of its Semitic environment, and that it had no supernatural introduction or basis. Hence, when he considers monotheism as taught in the Hebrew system, he considers it rather the result of a development of the idea of a local or national deity than a revelation of God himself to Israel. In other words, he so relates the Semitic faiths to the Hebrew faith as to justify his conclusion that the antecedents of the latter were found in the former, and that the development of the ideal religion was by natural rather than by supernatural methods. With this the believer finds himself in conflict, and soon discovers that unless he reads with discrimination he is likely to be carried where he prefers not to go. Cheerfully conceding that the author is indefatigable in labor, and that his work has more than an incidental value, we should be disloyal to duty if we failed to indicate the author's theoretic prepossessions or the destructive spirit of an otherwise useful treatise.

The Prophecies of Jeremiah. With a Sketch of His Life and Times. By the Rev. C. J. Ball, M.A., Chaplain of Lincoln's Inn, etc. Crown 8vo, pp. 424. New York: A. C. Armstrong & Son. Price, cloth, \$1 50.

Jeremiah is an interesting character to the student of the Israelitish prophets. Unlike the majority of his fraternity, his life was a continual martyrdom, provoked by his fidelity to the divine communications he received and by his undeviating purpose to save Israel from moral degradation and destruction. None of his class was more loyal to the interests of his people; none was less efficient in the accomplishment of his mission. Under the divine teaching he saw Israel continually sink lower in iniquity, and finally perish as the result of its supineness and sensuality. He could do nothing for Israel except to cry against sin and weep over the catastrophe that was inevitable. The story of the prophet, his persecution by the king, his efforts to induce public reforms, his sufferings on account of his pessimistic forecastings, and his final transference to Egypt, where, probably, he died at the hands of his countrymen, constitute a biography without parallel either in sacred or profane annals. The author undertakes in this work the presentation of the characteristics of this heroic servant of God, with such interpretations of his general prophecies as furnish not only a key to the history of the period and the low condition of the people, but also the general purposes of Providence respecting Israel and the future glory of the Messiah's kingdom. He deals particularly with the sins of the nation, as idolatry, broken covenants, the frequent trust in Egypt, violated Sabbaths, and unpardonable pride in their iniquities. Upon all these departures from righteousness Jeremiah was instructed to pour the vials of the divine condemnation, and to forewarn the nation of the peril to its existence. In the discussion of the reprobate conditions of Israel and of the sincere lamentations of the prophet the author employs a popular style and instructs without burdening his pages with recondite or erudite comments. He omits reference to the critical questions which the prophecy of Jeremiah has raised; but as his purpose is expository rather than critical he should not be held accountable for the omission. He writes for the average reader, and reflects light upon the pathway of the declining nation and the prophet whom the people refused to hear.

Samuel and Saul: Their Lives and Times. By Rev. WILLIAM J. DEANE, M.A., Rector of Ashen, Essex. 12mo, pp. 213. New York: ANSON D. F. RANDOLPH & CO. Price, cloth, \$1 50.

Such a juxtaposition of the good and evil as is herein found occurs repeatedly in history. In the present instance it is the sameness of century and the large coincidence of their official works that lead to the association of the names of Samuel and Saul. Nor is the life-story of the one complete without that of the other, though they were men so diverse in the services they rendered Israel and in their elements of personal worth. Mr. Deane's volume modestly claims to be a running transcript of the biblical narrative of these great Israelites. But the notice of fundamental

principles is also involved in the portrayal of their careers, and seems of more moment than the concrete details of their life-history. The reader is thus impressed with the miraculous element inhering in the birth of Samuel, and with the wisdom of that great Intelligence which so opportunely elected the prophets to work their reforms in Israel. Hannah's prayer was not fulfilled by chance, but thus was the predictive word fulfilled, "I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind." On the human side, there will furthermore be noticed the acquiescence of a despondent nation in the proffered guidance of a leader who might meet the needs of the times and rise superior to threatening emergencies. In times of national gloom are Samuels so raised up. As to the detailed phases of the prophet's life, Mr. Deane pays a fit tribute to his reformatory work in Israel, his judicial service, his institution of the "Schools of the Prophets," and his agency in all that was excellent during his times, as well as to his personal virtues and stainless life. The judgment of the reader will unhesitatingly coincide with the author's verdict that Samuel was "the great statesman and reformer of his age;" and with Ewald's estimate of Samuel's influence upon the Davidic times, namely, "There can be no doubt that David's blaze of glory would have been impossible without Samuel's less conspicuous, but far more influential, career, and that all the greatness of which the following century boasts goes back to him as its real author." As to Saul also, the careful reader finds in the study of the first king of Israel more than a free grouping of his life-incidents. In addition, the general principles underlying his mistakes and deterioration suggest themselves for notice. Nor does Mr. Deane attempt to extenuate the unalterable facts of Saul's injudicious reign and his ultimate fall. But these he rightly places in Saul's disregard for the right and in his misuse of the high privileges granted him by Jehovah. Herein is a generic lesson for every time and nation. In such an analysis of Old Testament character, even more than in an accurate reproduction of the scriptural narrative, does the present number of "Men of the Bible" have its recognized value.

The Hereafter: Sheol, Hades, and Hell, the World to Come, and the Scripture Doctrine of Retribution according to Law. By JAMES FYFE. 8vo, pp. 407. New York: Scribner & Welford. Price, cloth, \$3.

This volume is an entrancing eschatological study. The superlative importance of the invisible, in comparison with the mundane and ephemeral, sways the sentiments and influences the conclusions of the reader as he traverses the weighty theological arguments herein found. By his own proposal Mr. Fyfe at the outset narrows the boundaries of his discussion. He does not essay, for instance, any consideration of the scientific or philosophical proofs for the hereafter, though he would doubtless concede their value. But, in the belief that the Scriptures are God's will and revelation, he has sought, by careful exegesis and with an emphatic disclaimer of any personal predilection, to reach an accurate interpretation

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of the word of God in its teachings concerning the future. Consistent with this announcement, his preliminary inquiry as to the testimony of ancient history and archaeology upon the subject of the other life is prefatory and brief. A possible objection might be offered to the belief of the ancient nations on the subject of future punishment, as instanced by Mr. Fyfe. Whether they all so believed in retribution may be a matter of possible doubt; at least such a consensus does not seem proved by the cited quotations. As to the scrutiny of various Hebrew and Greek terms included in eschatological nomenclature, the narrow limits of this review will not permit any full résumé. It is sufficient, however, to say that the author's philological inquiry is elaborate and masterful. Any adequate consideration of the bearings of law toward the Scripture doctrine of retribution necessitates equal thoroughness and breadth of view; and in this spirit are such generic departments of the subject considered as Annihilation at Death, Conditional Immortality, Universal Restoration, and Eternal Retribution, with its objections. On such momentous questions the findings of Christian scholarship have heretofore been in remarkable coincidence. In spite of personal bias toward the liberal view, or that large-hearted sympathy for the impenitent which is father to the wish for their inheritance of the heavenly mansions, the lightnings of God's wrath illumine the sky as these honest scholars turn their faces toward the future. Mr. Fyfe is in line with these investigators. All the interests of orthodoxy are conserved by his inevitable conclusions as to the inviolability of law in its application to human destinies. Many words of praise concerning this volume would not be an extravagance. In its combination as an exegitical treatise and a popular eschatological work; in its willingness to face all the difficulties of the subject, and in its reverential spirit, which is contagious, it is all that might be desired. Yet one recognizes its limitations, as he feels the limitations of the wisest human scholarship, in the attempt to solve the future mysteries; and submissively he exclaims with the author, "Where God is silent, it becomes us to be humbly and reverently silent too."

An Appeal to Facts. A Reply to Dr. Godbey's Defense of Southern Methodism.
By BENJAMIN ST. JAMES FRY, D.D., Editor of the *Central Christian Advocate*,
St. Louis, Mo. 12mo, pp. 37. Cincinnati: Cranston & Stowe. New York:
Hunt & Eaton. Price, paper cover, 15 cents.

The defense of Southern Methodism is still a congenial subject for the writers of the old school who dwell in the Southland. We cannot understand, however, why Dr. Godbey should defend it at all, because it has not been attacked in any such sense as to require defense, and especially why he should defend it with so little regard to the facts in the case. He certainly misunderstands the history of the movement that led, not to the "division" of the Church, but to the "separation" of the Southern contingent from its authority and discipline. We are compelled to conclude on his ignorance of facts, or his acceptance of a theory of explanation that obscures the facts, or his willful misrepresentation of the recorded steps in their own programme for dissolution. We will not charge the

last; we even hesitate as to the second concession; we are forced to adopt the first, but this is not to his credit. Dr. Fry, with no desire to re-open the subject of the relations of the two Methodisms, was compelled to defend the Methodist Episcopal Church against the unskillful misrepresentations of facts by Dr. Godbey; and he has done his work, not in malice or rebuke, neither superficially nor hastily, but with a familiarity with the situation that vividly contrasts with the ignorance of his antagonist, and quite to the satisfaction of the Church at large. When Dr. Godbey charges that the "division" occurred as the result, not from any policy on the part of the South, but of a new movement in the North, he deserves the exposure that Dr. Fry with facts is able to make. It is like charging the North with being the cause of the Rebellion, which is the theory in the South. History will take care of the facts. Dr. Fry in a few articles, which were first published in the *Central Christian Advocate*, discusses the views of the founders of the Church relating to slavery, the situation in 1844, Bishop Andrew's case, the "plan of separation" and the use made of it, and the tendency to fraternity between the two organic bodies, all briefly, cogently, kindly, but with manifest impatience with the glaring misrepresentation of the Southern writer. This pamphlet should be placed in the hands of every Methodist minister in the land as a concise statement of important history and as refuting the incessant charge of oppression, unfaith, and unbrotherliness in the great Church which covets fraternity and good-will, if not organic unity, with all those bodies that of their own motion broke relationship with it and established themselves on an independent basis.

Errors of Campbellism. Being a Review of all the Fundamental Errors of the System of Faith and Church Polity of the Denomination Founded by Alexander Campbell. By T. MCK. STUART, M.A., D.D., a Minister of the Methodist Episcopal Church. 12mo, pp. 292. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, \$1 50.

This is a book with a mission. It takes rank at once as an authority on a very grave question that has agitated the Church, and with disastrous effects on the spiritual condition of many believers in some sections of the country for fifty years. It is time the error here designated should have full exposure in the light of scriptural teaching, and its contrariety to Christian or evangelical doctrine should be so exhibited that Christians will no longer be deceived by its plausibilities or be led from the true faith by its superficial conditions of salvation. The primary position of the author, that error deserves specific reprobation, is in harmony with apostolic example and accords with a common-sense view of reform and the conditions of progress. The toleration of error may under some circumstances be justified, but as it never dies of itself, and is incapable of resisting the truth, it is incumbent upon those who have found the truth to challenge it to conflict and to grapple with it at every opportunity. It is a mistake to suppose that truth is self-conquering; it needs human agency behind it, that its spirit may be enforced and its claims to recognition be asserted. Alexander Campbell introduced a pernicious error, bor-

rowed, doubtless, from, or suggested by, the Roman Catholics, into the theology of the people and perverted their simple faith in a spiritual religion to a low belief in the power of baptism to produce salvation. This is the "central idea of Campbellism," and upon such an idea, having himself seceded from an evangelical church to escape trial for heresy, he founded a denomination which, as its history shows, has contributed little to the spiritual development of its own members and less to the welfare of the community where it has gained a standing. Dr. Stuart boldly attacks the error, exposes its origin, traces its history, both doctrinal and social, and points out its limitations and defects with abundant scholarship and the courage of a true polemic. He seems not to write for the sake of controversy, but rather for the sake of truth, and is as fearless as he is competent for his task. No hiding-place, no rhetorical refuge, no strategy of the errorists escapes his searching eye; and as for argument, he is more than the equal of his great antagonist. He, however, is not so anxious to cancel the force of the teaching of Mr. Campbell as he is anxious to overthrow the system, which, having its germ in its founder's crude conceptions, has developed into a practical religion, taking the place of the evangelical system in the Christian Church. In pursuance of his plan he shows concisely, but forcibly, wherein the errorists have either reversed or perverted the conditions of salvation, and how they have misinterpreted Paul and the New Testament generally, and wherein they differ from the teachings of the Methodist Episcopal Church respecting the same. In addition to familiarity with the error, Dr. Stuart writes as courageously of the history of the denomination founded upon the error, and calls it to an account at the bar of Christendom for its bigotry, ignorance, and self-inflation. We mistake if this work, with its splendid array of arguments, does not check the progress of the error where it thrives, and if it does not stimulate believers to a courageous resistance of its influence. It is more than an ordinary work, and deserves the circulation that arises from the service the author has rendered the cause of truth in its publication.

Christian Missions in the Nineteenth Century. By Rev. ELBERT S. TODD, D.D. 12mo, pp. 174. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 75 cents.

Brief in discussion and unassuming in purpose, this book, nevertheless, is of exceptional value. It does not aim to exhibit the missionary movement in its merely modern phases, nor does it only embody the results of a condensed study of missionary literature and of an appreciation of the leaders and heroes in the history of missions; but it surveys the field from the time of the conversion of our Anglo-Saxon ancestors to the present hour, when the evangelization of the world is the cry of all the churches, giving due credit to all the forces that have contributed to the moral elevation of nations, pagan and civilized. It is the peculiar merit of the book that it does not overlook those tributary influences, some of them inherently pagan, others Roman Catholic, and still others purely secular,

which in their way have co-operated, blindly or otherwise, for the fulfillment of the ennobling purposes of Christianity. The author detects some virtue and some recuperating tendencies in the ethnic religions of the Oriental world, while he exposes their defects and limitations, as he discovers how war, commerce, and diplomacy, with their corruptions and drawbacks, have added to the probabilities of the success of the Gospel. For this broad, liberal, and enlightening view of the history of Christian missions the author deserves special thanks and his book a more than cursory reading. It will enlarge the reader, because it is the exponent of an enlarged conception of the missionary movement. It is needless to write that, in addition to a style that wins from the first sentence, the whole is written in a most devout spirit and in perfect harmony with the prayerful desires of believers for the speedy establishment of the Redeemer's kingdom in the earth.

Apostolic Organism. By J. C. MAGEE, D.D. With an Introduction by J. C. W. COXE, Ph.D., D.D. 12mo, pp. 263. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton.

In view of the proposition emanating from the Lambeth Conference for the unity of Protestant Churches, it is proper that a defense of the origin and polity of the Methodist Episcopal Church should have due consideration on the part of the projectors of the union movement as well as by those who, rejecting the doctrine of the "historic episcopate," sustain their own form of church government as legitimate, and believe it to be as providential in its mission as the apostolic institution itself. The author writes more for the one class than for the other, but it is unnecessary to circumscribe its influence or limit its reading to Methodists. We are quite willing that the world shall understand, not only our interpretation of the doctrine of "apostolic succession," but also the argument and the New Testament basis upon which Methodism as an organic body was founded. Other writers, it is true, have elaborated this position and justified our church fathers in their independence; but Dr. Magee has so combined the facts and rehearsed the case as to satisfy every reader of the impregnability of the claim of the legitimate origin of the Church. In discussing so familiar a subject it is but simple justice to state that he has discovered some new facts and invoked some new arguments in support of the claim, and he, therefore, is entitled to a hearing. It is not more John Wesley nor a single church that is involved in the subject than the New Testament itself, and here the author and reader may well rest the case.

The Writers of Genesis and Related Topics Illustrating Divine Revelation. By Rev. E. COWLEY, D.D., Author of *Bible Growth and Religion*, *God in Creation*, etc. 12mo, pp. 184. New York: Thomas Whittaker. Price, cloth, \$1.

The author is an expert in biblical criticism. This small work, instead of being his first attempt in a new field, contains but the gleanings of his researches in the Pentateuchal and prophetic books of the Bible. His first paper, on the origin of Genesis, is lucid, forensic, and in many respects unanswerable. Abraham may be credited with having written and

transmitted many of the germinal documents relating to his own times and to the periods prior, even back to Adam; and it is easy enough, with this starting-point, to account for Genesis as it came from Moses. Nor does the author yield to the negative critics in his treatment of *Isaiah*, but suggests an argument or two for the Isaian authorship of the second part of the prophecy that deserves at least more than a passing consideration. In another paper he shows how the scientific method of investigation may be applied to the Bible, and that so applied it will in no wise countervail the historic faith of the Church. He certainly makes a point against Mr. Gladstone touching the superiority of Greek ethics to the Hebrew system, but the great statesman must have been nodding when he wrote up the morals of the Greeks. We indorse this book as being on the right track, and commend it for its well-made points in investigation.

The Jews under Roman Rule. By W. D. MORRISON. 12mo, pp. 426. New York: G. P. Putnam's Sons. Price, cloth, \$1 50.

The story of the Roman conquest in the Orient by which Palestine became a "geographical expression," and the Jew the subject of a foreign power, is as fascinating as any broad-proportioned event or epoch in history, and of more interest to the Christian world than any other rational movement, because the religion of the New Testament had its direct origin during the dominancy of Roman authority in the East. The contact of Jew and Roman under the persecutions of Antiochus Epiphanes; the deliverances wrought by the Maccabees; the division of the Jews into sects and political parties; the intrenchment of Roman supremacy in Herod the Great; the re-appearance of temple worship; the influence of the synagogue in times of peace; the slow development of the Talmudic writings; and the extinction of all expectancy of a restored Jewish nationalism constitute a few of the leading features of interest that belonged to the period—B. C. 164—A. D. 135—covered in the narrative of this book. The author, comprehending the importance of the period, endeavors to signalize the chief events that gave it historic reputation, and to present them in that logical order that relieves the story of a merely miscellaneous character. In tracing the subjugation of the Jewish people and the destruction of the Jewish kingdom from Antiochus to Vespasian and Hadrian, he makes it manifest that, with all the deficiencies of the Roman government the Jews received many extensions, many privileges, and were favored beyond other provincial peoples by edicts from Rome; and that their final destruction was a matter of necessity, if not self-preservation of the Roman Empire. We see in it certainly the fulfillment of a prediction pronounced by Moses fifteen hundred years in advance. In the second part of this valuable work the author describes the structure of Jewish society under the Roman procurators, outlining the functions of the Sanhedrin, characterizing the Pharisees, Sadducees, and Essenes, and discussing the "Messianic hope" in its relation to the Jews as intimated in the New Testament. No single work now in general circulation occupies so fully the field of the author. He

crowds the successive events, with their agencies and issues, of three hundred years—the most important period of human history—into the compass of a single volume, furnishing the reader with material that is inaccessible except in a score of volumes on the different aspects of the subject.

We commend it because it is the condensation of a library; because it is comprehensive in detail and complete in outline; because it is readable, being historical in spirit and elegant in its style and method of presentation.

The Credentials of the Gospel. A Statement of the Reason of the Christian Hope. Being the Nineteenth Fernley Lecture. Delivered in Carver Street Chapel, Sheffield, on Monday Evening, August 5, 1889. By JOSEPH AGAR BEET. 8vo, pp. 199. New York: Hunt & Eaton. Cincinnati: Cramton & Stowe. Price, cloth, \$1.

The present study of Christian evidences is inspiriting. If Mr. Beet has traversed familiar ground, in his inquiry concerning the foundations of the faith, he has nevertheless lent that attraction to his reasoning which results from the separate personality of every author and his peculiar argumentation. The logic of the present work is unanswerable. Since the subjective arguments for the Gospel are neither weak nor few, we must sympathize with the lecturer in his prime appeal to the human heart, and in his conclusions that therein are lodged a standard of right and wrong, an approval of the moral teaching of the New Testament, the sense of sin, a foreboding of retribution, and the conception that the offered help is of superhuman origin. Every heart attests the truthfulness of these findings. But the additional evidences for Christianity, consisting in an appeal to the material world to establish the creation, in the comparison of Christianity with other religions, and in a study of the New Testament documents, are so rich in their variety and so confirmatory of the subjective arguments already enumerated, that the citadel of the faith seems impregnably defended against assault. To the extent that the lecturer trespasses on the domain of systematic theology, his claim is apparently established that such encroachment is unavoidable. The British Wesleyan Conference were the interested auditors on the occasion of this address, which, in its cumulative array of arguments, is a forceful addition to the already abundant literature on Christian evidences.

Illustrative Notes. A Guide to the Study of the Sunday-School Lessons for 1891. Including Original and Selected Expositions, Plans of Instruction, Illustrative Anecdotes, Practical Applications, Archaeological Notes, Library References, Maps, Pictures, Diagrams. By JESSE L. HURLBUT, D.D., and ROBERT R. D'HERTY, Ph.D. 8vo, pp. 395. New York: Hunt & Eaton. Cincinnati: Cramton & Stowe. Price, cloth, \$1 25.

With the almost universal adaptation of the International Series of Lessons by the Sunday-schools of the period a new order of publications has sprung into prominence. Nor can the helpful influence of these many lesson-helps toward a more thorough Bible study, increased Christian

unity, and personal religious life be properly overestimated. The *Illustrative Notes* belong to the most advanced lesson commentaries of the day. Although its companions in the series have been noticeable for their genuine excellence, yet this present issue must be regarded as superior to its predecessors. Its pages suggest the most conscientious and minute preparation. In the number of authorities quoted, in practical hints for teaching, and in charm of illustrations and letterpress, the book seems all that might be desired. Among all the excellent lesson commentaries for 1891 it is entitled to first rank, and should not be neglected by those who wish the largest instruction upon the Scripture studies of the year.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Introduction to Philosophy. An Inquiry after a Rational System of Scientific Principles in their Relation to Ultimate Reality. By GEORGE TRUMBULL LADD, Professor of Philosophy in Yale University. 8vo, pp. 426. New York: Charles Scribner's Sons. Price, cloth, \$3.

Years ago Lewes declared that philosophy undertook to solve the impossible, and consequently failed. Recently Professor Pfleiderer, of Berlin, affirmed that philosophy had done its work, and is now dead and in the dust. Notwithstanding these and other adverse opinions, the love of wisdom is still a characteristic of war, and it has resulted in renewed attempts at resolving what in other days was considered beyond the limits of human investigation, and certainly beyond the possibilities of human knowledge. Philosophy is the word that denotes an intellectual inquiry concerning the absolute force or sovereignty and its relations to the concrete universe, with all that belongs to it by creation or otherwise. Such a research is natural, consistent, and ever-recurring, all ages and all peoples ever seeking to know the origin and final cause of all things. Because there has been failure at some points and a complete collapse of the main purpose it does not follow that a new attempt will be useless or should be inhibited. The most patient of the learned are still plodding in darkness, but hoping to catch a few rays of the coming dawn, which they assure us is not "many days hence." Professor Ladd, in the present volume, introduces the subject chiefly from the Platonic view-point, and carries the narrative, coupled with necessary discussions, through the theories and general conclusions of the leaders of thought, covering the wide range of metaphysics, ethics, and æsthetics, to the critical tendencies at the present time. The work is not a history of philosophy, and in this respect does not rival such masterly treatises as Zeller's, Ueberweg's, or Schwegler's. Its purpose is not pretentious, it being merely to stimulate the investigating spirit in the young by exhibiting the course of development of philosophic thought from the time of Plato through the centuries. His plan compels him to discuss methods of inquiry, the relation of philosophy to the sciences, the mental attitudes of the dogmatist, skeptic, and critic, and the results of investigation in the realm of nature, mind,

and religion. The limitations of the author, the incompleteness of his inquiries, and the sketchy style of the discussions, are perhaps compatible with an "introduction;" but, as a consequence, we do not find in the work any serious "inquiry after a rational system of scientific principles in their relation to ultimate reality." The author himself confesses that such a question may not be apparent to his readers, and yet he maintains that he holds positive views concerning methods of knowledge, and believes that he has outlined a system of philosophy, however indirectly, in the guise of his "introduction." If Fichte was right in saying that "the kind of philosophy which one chooses depends on the kind of man one is," then the author's philosophy must be inferred, not from what he projects in this book, but from his teachings and general reputation as a scholar and thinker. With much in it to commend, especially the clearness and deliberateness of his style, and the sufficiently adequate notice of the trend of thought along specified lines, it may be justly said that the author, by confining one volume to an introduction, and another to a system of philosophy, would have divided his subject into two natural parts, and given himself ample opportunity for the discussion of those principles that lie at the foundation of all thinking. As it is, we have the two in combination, with neither quite satisfactorily developed; and yet as a whole the book is suggestive, thoughtful, and is worth careful reading.

Supremacy of Law. By JOHN P. NEWMAN, D.D., LL.D., a Bishop of the Methodist Episcopal Church. 12mo, pp. 239. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, \$1.

In these days of socialistic and anarchistic tendencies, with wide-spread disrespect for the authority of law, divine and human, the discussion of the origin and mission of law, with its application to the various social conditions of men, is not only in order, but will bear fruit in a return to those ethical principles that constitute the foundation of organic society. In full recognition of the world's distrust of law, and of its necessity to the world's peace and prosperity, Bishop Newman has written this book, hoping to check the tide of irreverence and re-establish God's rulership in the land. Such is the reputation of the author for scholarship, for wide and varied knowledge on particular themes, and for unimpeachable loyalty to truth, right, and country, that it is needless to assure our readers that the work from his pen will answer the expectations of the Church at large and aid in rescuing the land from lawlessness and crime. In his rhetoric, as in former treatises, Bishop Newman is captivating and powerful, while in the logical tendency of his argument, based on the indisputable authorship of moral sanctions in the divine sovereignty, he is the complete master and the unexcelled teacher. As law is but the expression of the difference between right and wrong, he passes by human councils for definitions of these words, and traces all such distinctions to the divine source in the belief that God-ordained law must finally triumph. On such a foundation he would build the lower structures of human

jurisprudence, conforming them to the divine ideas of righteousness as the condition of national enlargement and influence. With keenness the Bishop applies this higher ethical spirit to the home-life, to the civil rights of all classes, to individual rights, to property and fame, and finally to the duty of all men to observe the law of purity as announced in the New Testament, and because essential to noble manhood and ultimate vision of the Almighty. In the ten chapters of this book the author valiantly and with religious enthusiasm enforces the neglected principles of the New Testament life upon the attention of all who reject them or have been indifferent to moral obligation. The book is devout, cast in scriptural mold, and is profoundly philosophical as it is reverentially ethical in its spirit and purpose, and has in it the potency and probability of the largest usefulness.

The Voice: How to Train It—How to Care for It. For Ministers, Lecturers, Readers, Actors, Singers, Teachers, and Public Speakers. By E. B. WARMAN, A.M., Author of *Principles of Pronunciation in Worcester's Dictionary*, etc. Small 4to, pp. 168. Boston: Lee & Shepard. Price, cloth, \$2.

The subtle fascination attaching to elocutionary study and to the lives of great orators bespeaks a hearing for the present treatise. Negatively, it is not a manual of technical definitions and of set rules for elocutionary practice, since the pedagogic element is largely eliminated from its pages. Affirmatively, it seems one of the most sensible elucidations of oratorical principles that has lately been issued. Mr. Warman declares it his purpose to "set forth such teachings as will strengthen weak lungs; inculcate ideas of correct breathing and management of the breath; remove and prevent throat, lung, and bronchial trouble; . . . strengthen and invigorate the vocal organs, that they may be used daily, for consecutive hours, without incurring the slightest injury or causing weariness or hoarseness," etc. In the fulfillment of this intention, the anatomy of the vocal organs, correctness of position, the tone and volume of sound, with other specific matters usually treated in elocutionary hand-books, are rendered doubly interesting by many adequate illustrations. In pleasant lucidity as a text-book and in beauty of letterpress and cuts, it is sufficiently beyond the ordinary to merit the candid examination of students in the noble art of public speech.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Chapters from the Religious History of Spain Connected with the Inquisition. By HENRY CHARLES LEA, LL.D. 12mo, pp. 522. Philadelphia: Lea Brothers & Co. Price, cloth, \$2 50.

This book is an aftermath from the field of Spanish literature, to the development of which the author has devoted years of research and labor. Prosecuting other designs in the department, he found on his hands such an accumulation of material respecting the religious history of Spain that publication was the readiest method for its preservation; and

Christian scholars will acknowledge their gratitude to the author for the handsome volume in which his study appears. He considers first and fully the censorship of the press as it obtained in Spain, originally employed by the Church to preserve the faith from corruption, and then by the State to perpetuate the monarchical tendency. Going back to the Middle Ages, the author finds a spirit of proscription in the Church which, executed mildly in the fourteenth and fifteenth centuries, attained an abnormal development in the sixteenth century and became subsequently an obstacle to literary progress and an instrument of tyranny over the nations. He who follows the author step by step in his narration will observe how an innocent method for religious purposes developed into a gigantic oppression when papal functions became supreme. The lesson is also clearly taught that unsanctified power in the Church is likely to degenerate into abuse and tyranny. Equally lucid is the author when he passes to the discussion of mysticism, pointing out its character, its dangers, its growth with attendant persecution of its subjects, and showing the imposition practiced in the name of mysticism on the Church at large. Various essays follow concerning diabolical possession, sacrifice and sorcery with the Host, and the hypersensitiveness of orthodoxy in the days of Brianda de Bardaxi. Being a collection of papers on five or six subjects, the work is wanting in unity, but it so exhibits the characteristics of Roman Catholicism in Spain in the period of its supremacy, and is written in so forcible a style, as to compensate for the reading of every page. It describes with such minuteness the process of the growth of the papal institutions as to put on the defensive the Church that would rule the world. Should he read it, the intelligent Roman Catholic must be humiliated as he contemplates the history of his Church, and the Protestant can only thank God that the religious machine is no longer the terror of mankind.

Rev. Calvin Fairbank During Slavery Times. How he "Fought the Good Fight" to Prepare "The Way." Edited from his Manuscript. 12mo, pp. 207. Chicago: Patriotic Publishing Company. Price, paper covers, \$1 25.

No more thrilling narrative of eventful experiences in the days of slavery has been issued from the American press than the volume containing the autobiographical papers of Rev. Calvin Fairbank. To many of the present generation the incidents of his life will appear incredible, and even to those who were contemporaries with the author, familiar with the scenes he describes, some of the recitals after the lapse of twenty-five years will read almost like an exaggeration. Yet the risks, uncertainties, hardships, imprisonments, and punishments of the various kinds here mentioned were involved in, or belonged to, the career of the early abolitionists. Mr. Fairbank brought many of his trials upon himself because he persisted in rebuking slavery and aiding fugitives into the land of freedom whenever an opportunity was offered. He could have remained an idle spectator of the wrongs perpetrated upon an enslaved race, but he was too patriotic, too freedom-loving, too sin-hating to assume passivity

under the great provocation. Had not a few brave souls, braver than the majority, perpetually denounced the crime of slavery, and demanded its abolition, emancipation had been delayed and secession had triumphed. The old hero received 35,105 stripes and suffered imprisonment several times from those who defied the rights of God and man in the sale of human beings. He tells his story in a plain way, reciting incidents that kindle one's wrath against the past, and tells of changes of opinion, of laws, of the war, of battles, and of triumph, with the liveliness of an historian and the charm that arises from his personal participation in it all. It is a book to be read for its instruction of an important era in our history and in illustration of the heroic services of individuals for freedom.

A Life's Retrospect. Autobiography of Rev. Granville Moody, D.D. (Brigadier-General by Brevet). Edited by Rev. SYLVESTER WEEKS, A.M., D.D. 12mo, pp. 486. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, \$1 50.

Methodism never had a more uncompromising defender, and Christianity never had a more earnest and heroic preacher, than the subject of this autobiography. So many-sided was his work during the long period of his ministry, and such were the peculiarities, qualifications, methods, and eccentricities of Dr. Moody, that it is doubtful if any pen other than his own could so well delineate the man or characterize the results of his life. It is better, at all events, that an autobiography instead of a biography is placed in the hands of those who are concerned to know something of this remarkable hero, who recently passed to his reward. He describes himself, his religious convictions, his call to preach, his polemical contests with Universalism and Calvinism, and his pastoral labors, with fidelity to facts, and in that ornate and diffusive, and generally eloquent or forceful, style that always mastered an audience and completely holds the reader as he follows him in these experiences. The eventful period of his life was that of the war between the Northern and Southern States. Into that conflict he threw himself with all the patriotism of which he was capable; and though he won distinction as an officer he never forgot his higher calling as a Methodist minister, and, as opportunity offered, rendered to suffering and dying men the holy and saving comforts of the Gospel. The service he performed as a soldier, his opposition to the rum traffic, his pleas for liberty and reform, his denunciations of slavery, his political affiliations and preferences, and his quiet resumption of the pastorate after the smoke of war had disappeared are told modestly, briefly, but so enthusiastically as to reveal the depths of his love of country and the strength of his devotion to God. Many who knew him can add incident after incident of his life, and confirm the general statements and descriptions by facts that do not appear in the volume before us. We personally remember him as the preacher of the *ante bellum* days; as one of the military heroes of the great civil strife; and, subsequently, as a pastor flying with the Gospel in his hand, until age admonished of the end and life faded away into eternity. To us the book is the *souvenir* of a friend, the reminder of a great soul that lost not its greatness by contam-

ination with the earth, the proof of a good man whose deeds live after him. We congratulate the Church on the appearance of an autobiography that justifies itself by the character, deeds, lofty purposes, and influential life of the man who wrote it, and which was committed to such careful hands for editorship and publication as the title-page announces.

Solitary Places Made Glad: Being Observations and Experiences for Thirty-two Years in Nebraska; with Sketches and Incidents Touching the Discovery, Early Settlement, and Development of the State. By the Rev. HENRY T. DAVIS, of the Nebraska Conference. 12mo, pp. 422. Cincinnati: Printed for the Author by Cranston & Stowe. Price, cloth, \$1 50.

Such records of frontier labor as are herein contained merit most careful preservation in the official archives. Methodism should not forego the early and accurate register of her pioneer work in the great West, since this is not only a component part of denominational history, but also a practical commentary on the value of the domestic missionary movement and an inspiration to future aggressive work, however unpromising. Mr. Davis is numbered among those who have gone forth with Pauline heroism into the fallow fields of the West, to sow the seed and reap the preliminary harvests of the Church. His description of the topography, resources, and initial settlement of California and Nebraska is alike perspicuous and important. His portrayal of the hardships undergone and the triumphs won by devoted itinerants has the flavor of old-time Methodist romance. Altogether, his volume is truthfully a record of "solitary places made glad," and a most engaging narration of the growth of the Church, in the third of a century, to wide dominance throughout Nebraska and neighboring sections. Mr. Davis calls his volume an "unpretentious book;" yet, if abundance of personal information, unselfishness of purpose, and consecration to the elevation of men be the standards of estimate, he has produced a publication of sterling worth.

MISCELLANEOUS.

Christmas in Song, Sketch, and Story. Nearly Three Hundred Christmas Songs, Hymns, and Carols. With Selections from Beecher, Wallace, Auerbach, Abbott, Warren, and Dickens. Illustrations by Raphael, Murillo, Bouguereau, Hofmann, Defregger, Story, Shepherd, Darley, Meade, Nash, and others. Selected by J. P. McCASKEY, Compiler of the *Franklin Square Song Collection*. Royal 8vo, pp. 320. New York: Harper & Brothers. Price, cloth, \$2 50.

Every feature of this holiday book, whether it be a song, or an illustration, or a story, is attractive—while the whole possesses the power and influence of a holy and entertaining fascination. It is a book for the home, where childhood and age may meet and enjoy the common property of Christmas lore. As the purchasing price is moderate it should have a wide circulation and re-ekindle the Christmas spirit of good cheer and philanthropy over the land.

The Epworth Herald. JOSEPH F. BERRY, D.D., Editor. Chicago: Cranston & Stowe. Single copies, \$1 50 a year.

We cannot commend too enthusiastically the new candidate in our periodical literature for the favor and patronage of the Church. It is a decided success in its adaptation to the tastes, necessities, aspirations, and plannings of our young people. It is original, sprightly, sufficiently anecdotal, and, above all, religious in teaching and without a taint in its loyalty to the Christian faith. Dr. Berry is putting into its pages his editorial experience, wisdom, vivacity, and the devoutness of a Christian. No Methodist family should hesitate to subscribe for it.

A Little Leaven. A Missionary Story. By ELIZABETH E. HOLDING. 12mo, pp. 259. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, \$1.

Doris Cheyne. The Story of a Noble Life. By ANNIE S. SWAN, Author of *Aldersyde*, etc. American edition. 12mo, pp. 322. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, \$1.

Peter the Preacher; or, Reaping a Hundred-fold. By CARLISLE B. HOLDING, Author of *Cash*, etc. 12mo, pp. 430. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, \$1 25.

The Atheist Shoemaker. A Page in the History of the West London Mission. By HUGH PRICE HUGHES, M.A. 16mo, pp. 87. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 40 cents.

Ursula Vivian, the Sister Mother. By ANNIE S. SWAN, Author of *Aldersyde*, etc. American edition. 12mo, pp. 256. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, 75 cents.

The Drummer Boy of the Rappahannock; or, Taking Sides. By EDWARD A. RAND, Author of *Sailor-Boy Bob*, etc. 12mo, pp. 386. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, \$1 25.

Barbara Leybourne. A Story of Eighty Years Ago. By SARAH SELINA HAMER, Author of *Phillis Raymond*, etc. 12mo, pp. 320. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, \$1.

One Little Life. By MARY LOWE DICKINSON. 16mo, pp. 272. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 75 cents.

Reuben; A Prince in Disguise. By CARLISLE B. HOLDING, Author of *Green Bluff*, etc. 12mo, pp. 315. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, \$1.

The Seamstress of Stettin. Adapted from the German. By CORNELIA McFADDEN. 12mo, pp. 327. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, \$1.

All the tests by which it is usual to judge the merits of Sunday-school publications may be applied to the ten books above mentioned. For their unexceptionable moral teaching and their emphasis of the virtues that make for home joy and business success; for their attractiveness of print; and for their cheapness of cost, they deserve the examination of those who are purchasing volumes for Sunday-school libraries or for the private reading of the young.

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